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ABSTRACT

This annotated bibliography, containing approximately 732 entries, provides a general overview of English literature concerning Alaska Eskimos and cities. Although the earliest date of publication is 1843, the majority of the works have been done since 1900; there are no entries published later than 1975. Section I lists the works alphabetically by author and includes date of publication, title, abstract number, and page in the bibliography. Listed alphabetically by author, Section II provides complete bibliographic information and annotations. Section III classifies Eskimo literature by one general and four specific linguistic categories: (1) General Eskimo; (2) Inupiaq (including Diomede and King Islanders) with subgroups (a) Taremiut (Arctic Coast) and (b) Nunamiut (inland North Slope); (3) Siberian Yupik (including St. Lawrence Islanders); (4) Central Yupik; and (5) Pacific Gulf Yupik. Section IV organizes Eskimo literature according to the time of observation: precontact and early contact to 1900; 1901 to 1940; and 1941 to present. An appendix citing important bibliographic works for Eskimo references, and an addenda consisting of new entries and additions to existing notes completes the document. (RTS)

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The Alaska Eskimos

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PREFACE

This Report is one in a series of selected, annotated bibliographies on Alaska Native groups that is being published by the Institute of Social and Economic Research. It comprises annotated references on Eskimos in Alaska. A forthcoming bibliography in this series will collect and evaluate the existing literature on Southeast Alaska Tlingit and Haida groups.

ISER bibliographies are compiled and written by institute members who specialize in ethnographic and social research. They are designed both to support current work at the institute and to provide research tools for others interested in Alaska ethnography. Although not exhaustive, these bibliographies indicate the best references on Alaska Native groups and describe the general nature of the works.

Lee Gorsuch
Director, ISER
December 1977

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A number of people are always involved in such an undertaking as this. Particularly, we wish to thank Carol Berg, Librarian at the Elmer E. Rasmussen Library, University of Alaska, whose assistance was invaluable in obtaining through interlibrary loans, many of the articles and books annotated in this bibliography. Peggy Raybeck and Ronald Crowe had general responsibility for editing and preparing the manuscript for publication, with editorial and production assistance provided by Susan Woods and Kandy Crowe. The cover photograph was taken from the Henry Boos Collection, Archives and Manuscripts, Elmer E. Rasmussen Library, University of Alaska.

Arthur E. Hippler
John R. Wood
December 1977

Special Errata Note

In the organization of this reference work, certain materials were inadvertantly left out and could only be included at the very end of the manuscript. Please refer to the Addenda in the last two pages of this book for those entries.

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INTRODUCTION

This annotated bibliography is one of a series being published by the Institute of Social and Economic Research at the University of Alaska. Its purpose is to provide a general overview of the literature in English concerning Alaska Eskimos.

We believe that this work will be of use to the introductory student, as well as to the more advanced scholar, and every effort has been made to list as many and as representative sources as possible. The bibliography includes all cultural, anthropological, ethnopsychiatric, and related works that we could uncover. It does not include children's story books, references in foreign languages, or unpublished works, except for a few we considered unusually useful. Nor does it include archeological, linguistic, or ethnomusical sources, unless they are part of more general works.

The reader will note that the organization of the bibliography permits works to be located by name of author, language group studied, and time of observation. In this way the interested student can follow major trends in theoretical approach as well as shifts in geographical emphasis through time. Also included is a bibliography of important general reference works.

As regards the form of annotation, in addition to describing the contents of a work, we have often commented on the theoretical significance or quality of the work. We feel that this permits a far more efficient use of the bibliography.

This bibliography does not include entries published later than 1975.

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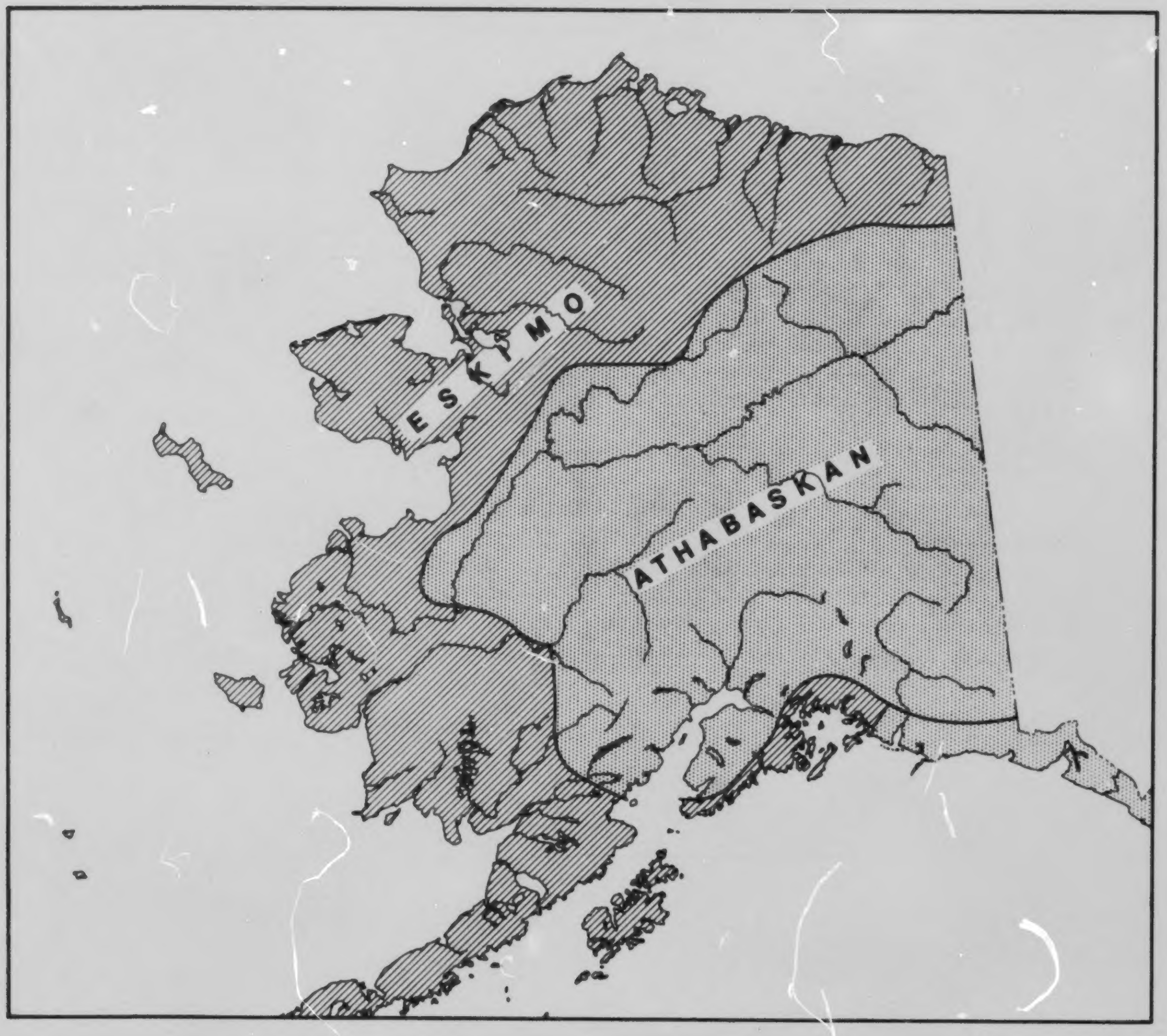
ESKIMO
ATHABASKAN

Areas of Eskimo Occupation in Alaska

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SECTION 1

Eskimo literature listed alphabetically by author, including date of publication, title, abstract number, and page in this bibliography.

Abercrombie, Thomas J.	1969	Nomad in Alaska's Outback. no. 1, p. II-1.
Ackerknecht, E.H.	1948	The Eskimo. no. 2, p. II-1.
Ackerknecht, E.H.	1948	Medicine and Disease Among Eskimos. no. 3, p. II-1.
Ackerman, Robert	1959	Siberians of the New World. no. 4, p. II-2.
Adney, Edwin Tappan Chapelle, Howard I.	1964	The Bark Canoes and Skin Boats of North America. no. 5, p. II-2.
Alaska Health Survey Team	1954	(See Max Q. Elder, 1954.)
Alaska History Research Project	n.d.	Documents Relative to the History of Alaska. no. 6, p. II-2.
Albee, Ruth S. Albee, Bill	1940	Alaska Challenge. no. 7, p. II-2.
Aldrich, Herbert L.	1937	Arctic Alaska and Siberia or Eight Months with the Arctic Whalemen. no. 8, p. II-2.
Alexander, Scott	1960	Existence in the North. no. 9, p. II-3.

Allen, Maude Rex	1962	Eskimos by Lamplight no. 10, p. II-4.
Anchorage Daily News	1966	The Village People. no. 11, p. II-4.
Anderson, Eva Greenslit	1940	Dog-Team Doctor, the Story of Dr. Romig. no. 12, p. II-4.
Anderson, H. Dewey Eells, Walter Crosby	1935	Alaska Natives. no. 13, p. II-4.
Anderson, J.P.	1939	Plants Used by the Eskimo of the Northern Bering Sea and Arctic Regions of Alaska. no. 14, p. II-5.
Anderson, Robert T.	1959	Eskimo Reindeer Herding: A Problem in Applied Anthropology. no. 15, p. II-5.
Andrews, Clarence L.	1939	The Eskimo and His Reindeer in Alaska. no. 16, p. II-5.
Anell, Bengt	1964	Animal Hunting Disguises Among the North American Indians. no. 17, p. II-5.
Anonymous	1913	An Ingalik Ceremonial in Alaska. no. 18, p. II-5.
Anonymous	1928	Civilizing the Eskimo. no. 19, p. II-5.
Anonymous	1953	Some Eskimo Songs. no. 20, p. II-6.
Anonymous	1956	The Eskimo and the Principle of Conserving Hot Air. no. 21, p. II-6.
Anonymous	1971	Sea Otter Hunting. no. 22, p. II-6.
Aronson, Joseph D.	1947	The History of Disease Among the Natives of Alaska. no. 23, p. II-6.
Arron, Walter Jack	1957	Aspects of the Epic in Eskimo Folklore. no. 24, p. II-6.

Atamian, Sarkis	1965	The Anaktuvuk Mask and Cultural Innovation. no. 25, p. II-6.
Bancroft, Hubert H.	1875	The Native Races of the Pacific States of North America no. 26, p. II-7.
Bancroft, Hubert H.	1959	History of Alaska, 1730-1885. no. 27, p. II-7.
Barbeau, Marius	1947	Alaska Beckons. no. 28, p. II-7.
Barner, James	1963	Doctor on Dog Sled. no. 29, p. II-7.
Bayliss, Clara K.	1922	A Treasury of Eskimo Tales. no. 30, p. II-8.
Beaglehole, J.C., ed.	1967	The Journals of Captain James Cook on His Voyages of Discovery. no. 31, p. II-8.
Beechey, Frederick W.	1968	Narrative of a Voyage to the Pacific and Bering's Strait. no. 32, p. II-9.
Befu, Harumi	1963	Classification of Unilineal-Bilateral Societies. no. 33, p. II-9.
Befu, Harumi	1964	Eskimo Systems of Kinship Terms — Their Diversity and Uniformity. no. 34, p. II-10.
Befu, Harumi	1970	An Ethnographic Sketch of Old Harbor, Kodiak: An Eskimo Village. no. 35, p. II-10.
Benjamin, Anna Northend	1898	The Innuit of Alaska. no. 36, p. II-10.
Bernard, Joseph F.	1925	Walrus Protection in Alaska. no. 37, p. II-10.
Bills, Paul E.	1964	The Sportiest Game of Them All. no. 38, p. II-10.
Birket-Smith, Kaj	1936	Eskimo Cultures and Their Bearing Upon the Prehistoric Cultures of North America and Eurasia. no. 39, p. II-11.

Birket-Smith, Kaj	1936	The Eskimos. no. 40, p. II-11.
Birket-Smith, Kaj	1953	The Chugach Eskimo. no. 41, p. II-11.
Birket-Smith, Kaj	1964	An Analysis of the Potlatch Institution of North America. no. 42, p. II-13.
Blackman, Harold V.	1945	The Mukluk Shuffle. no. 43, p. II-13.
Bland, Laurel L., ed.	1972	The Northern Eskimos of Alaska, a Source Book. no. 44, p. II-13.
Boas, Franz	1894	Notes on the Eskimo of Port Clarence, Alaska. no. 45, p. II-14.
Boas, Franz	1899	Property Marks of Alaskan Eskimos. no. 46, p. II-14.
Boas, Franz	1904	The Folk-Lore of the Eskimo. no. 47, p. II-14.
Boas, Franz	1908	Decorative Designs of Alaskan Needlecases: A Study in the History of Conventional Designs, Based on Materials in the U.S. National Museum. no. 48, p. II-14.
Bodfish, Waldo Minner, J. Lester	1947	Nine Polar Bears. no. 49, p. II-14.
Bogojavlensky, Sergei Fuller, Robert W.	1973	Polar Bears, Walrus Hides and Social Solidarity. no. 50, p. II-15.
Bogoras, Waldemar	1902	The Folklore of Northeastern Asia, As Compared With That of Northwestern America. no. 51, p. II-15
Bogoras, Waldemar	1928	Ethnographic Problems of the Eurasian Arctic. no. 52, p. II-15.
Bone, Robert M.	1973	The Number of Eskimos: an Arctic Enigma. no. 53, p. II-15.
Breedman, Clarence	1942	The Eskimo Festival at Bethel. no. 54, p. II-16.

Brooks, James W.	1953	The Pacific Walrus and its Importance to the Eskimo Economy. no. 55, p. II-16.
Brower, Charles D.	1899	Sinew-Working at Point Barrow. no. 56, p. II-16.
Brower, Charles D.	1943	Fifty Years Below Zero, a Lifetime of Adventure in the Far North. no. 57, p. II-16.
Brown, Emily Ivanoff	1956	Inupiut (Eskimo) Homes. no. 58, p. II-16.
Brown, Emily Ivanoff	1961	There Are Few Cross-Eyed Eskimos. no. 59, p. II-16.
Brown, Enos	1901	Tragedy of the Eskimo in Alaska. no. 60, p. II-17.
Browne, G. Waldo Dole, Nathan Haskell	n.d.	The New America and the Far East. no. 61, p. II-17.
Bruemmer, Fred	1971	Forerunners of Summerhill. no. 62, p. II-17.
Bruner, Jane Woodworth	1901	The Natives of Alaska. no. 63, p. II-18.
Burch, Ernest S.	1970	The Eskimo Trading Partnership in North Alaska: A Study in "Balanced Reciprocity." no. 64, p. II-18.
Burch, Ernest S.	1970	Marriage and Divorce Among the North Alaskan Eskimos. no. 65, p. II-18.
Burch, Ernest S.	1971	The Nonempirical Environment of the Arctic Alaskan Eskimos. no. 66, p. II-18.
Burch, Ernest S.	1972	The Caribou/Wild Reindeer as a Human Resource. no. 67, p. II-19.
Burch, Ernest S.	n.d.	Eskimos of the Kotzebue Region: Ethnology and Culture History. no. 68, p. II-19.
Burch, Ernest S. Correll, Thomas C.	1972	Alliance and Conflict: Inter-Regional Relations in North Alaska. no. 69, p. II-19.

Burg, Amos	1952	North Star Cruises Alaska's Wild West. no. 70, p. II-20.
Burkher, Pauline Chastain	1944	From the Whale's Mouth. no. 71, p. II-20.
Burns, Flora Hamilton	1963	H.M.S. *Herald* in Search of Franklin. no. 72, p. II-20.
Burns, Walter Noble	1914	Uncle Sam's "Floating Court." no. 73, p. II-20.
Burrows, Elizabeth	1926	Eskimo Tales (Abstracts). no. 74, p. II-20.
Bushnell, G.H.S.	1949	Some Old Western Eskimo Spear-Throwers. no. 75, p. II-21.
Butler, Evelyn I. Dale, George A.	1957	Alaska: The Land and the People. no. 76, p. II-21.
Butler, Robert Gordon	1891	Where the Ice Never Melts, the Cruise of the U.S. *Thetis* in 1889. no. 77, p. II-21.
Cameron, Charlotte	1920	A Cheechako in Alaska and Yukon. no. 78, p. II-21.
Campbell, Joseph	1959	The Mythology of the Primitive Hunters. no. 79, p. II-21.
Cantwell, John C.	1894	Alaskan Boats. no. 80, p. II-22.
Carlson, Gerald F.	1966	Two on the Rocks. no. 81, p. II-22.
Carpenter, Edmond S.	1962	Hunters of Savoonga, Eskimo Economy is Based on Walrus Herds. no. 82, p. II-22.
Carrighar, Sally	1958	Moonlight at Midday. no. 83, p. II-22.
Carson, Lawrence	1945	The Walrus Hunters. no. 84, p. II-23.
Cavana, Violet V.	1917	Alaska Basketry. no. 85, p. II-23.

Chance, Norman A.	1960	Culture Change and Integration: An Eskimo Example. no. 86, p. II-23.
Chance, Norman A.	1960	Investigation of the Adjustment of the Eskimos at Barter Island, Alaska to Rapid Cultural Changes. no. 87, p. II-23.
Chance, Norman A.	1961	Eskimo-White Relations at Remote Military Installations. no. 88, p. II-24.
Chance, Norman A.	1962	Conceptual and Methodological Problems in Cross-Cultural Health Research. no. 89, p. II-24.
Chance, Norman A.	1963	Notes on Culture Change and Personality Adjustment Among the North Alaska Eskimos. no. 90, p. II-24.
Chance, Norman A.	1964	The Changing World of Government Among the North Alaskan Eskimos. no. 91, p. II-25.
Chance, Norman A.	1965	Acculturation, Self-Identification and Personality Adjustment. no. 92, p. II-25.
Chance, Norman A.	1966	The Eskimo of North Alaska. no. 93, p. II-26.
Chance, Norman A. Foster, Dorothy	1962	Symptom Formation and Patterns of Psychopathology in a Rapidly Changing Alaskan Eskimo Society. no. 94, p. II-26.
Chance, Norman A. Rin, Hsien Chu, Hung Ming	1966	Modernization, Value Identification, and Mental Health: A Cross-Cultural Study. no. 95, p. II-26.
Chance, Norman A. Trudeau, John	1963	Social Organization, Acculturation and Integration Among the Eskimo and the Cree. no. 96, p. II-27.
Chowning, Ann	1962	Raven Myths in Northwestern North America and Northeastern Asia. no. 97, p. II-27.

Cohen, Felix S.	1942	Handbook of Federal Indian Law. no. 98, p. II-28.
Colby, B.N.	1973	A Partial Grammar of Eskimo Folktales. no. 99, p. II-28.
Collier, John	1973	Alaskan Eskimo Education, a Film Analysis of Cultural Confrontation in the Schools. no. 100, p. II-28.
Collins, Grenold	1940	Habits of the Pacific Walrus. no. 101, p. II-29.
Collins, Grenold	1940	Whale Horses are Tough Hombres. no. 102, p. II-29.
Collins, Henry Bascom	1927	Expedition to Nunivak Island. no. 103, p. II-29.
Collins, Henry Bascom	1928	The Eskimo of Western Alaska. no. 104, p. II-29.
Collins, Henry Bascom	1939	Exploring Frozen Fragments of American History. no. 105, p. II-29.
Collins, Henry Bascom	1954	Arctic Area. no. 106, p. II-30.
Collinson, Richard	1889	Journal of H.M.S. *Enterprise*, on the Expedition in Search of Sir John Franklin's Ships by Behring Strait, 1850-55. no. 107, p. II-30.
Conn, Stephen Hippler, Arthur E.	1973	Paralegals in the Bush. no. 108, p. II-30.
Conn, Stephen Hippler, Arthur E.	1974	Wedding U.S. Law to Eskimo Tradition. no. 109, p. II-30.
Conn, Stephen Hippler, Arthur E.	1974	Conciliation and Arbitration in the Native Village and the Urban Ghetto. no. 110, p. II-31.
Cook, James	1927	The Alaskan Travels of Capt. James Cook, F.R.S., From the Admiralty Report of His Third Voyage. no. 111, p. II-31.
Cook, James	1967	(See J.C. Beaglehole, 1967.)

Coon, Carleton S.	1971	The Hunting Peoples. no. 112, p. II-31.
Coxe, William	1966	Account of the Russian Discoveries Between Asia and America. no. 113, p. II-31.
Cross, James F.	1908	Eskimo Children. no. 114, p. II-32.
Cumming, John R.	1954	Metaphysical Implications of the Folk-Tales of the Eskimos of Alaska. no. 115, p. II-32.
Curtis, Edward S.	1970	The Alaskan Eskimo. no. 116, p. II-32.
Dakin, Florence C. Thomas, Edith Richmond	1944	On the Ice-Pack's Rim. no. 117, p. II-35.
Dale, George A.	1953	Northwest Alaska and the Bering Sea Coast. no. 118, p. II-35.
Dall, William H.	1869	On the Distribution of the Native Tribes of Alaska and the Adjacent Territory. no. 119, p. II-36.
Dall, William H.	1877	On the Distribution and Nomenclature of the Native Tribes of Alaska and the Adjacent Territory. no. 120, p. II-36.
Dall, William H.	1877	Tribes of the Extreme Northwest. no. 121, p. II-36.
Dall, William H.	1884	On Masks, Labrets, and Certain Aboriginal Customs, with an Inquiry into the Bearing of their Geographical Distribution. no. 122, p. II-36.
Dall, William H.	1885	The Native Tribes of Alaska. no. 123, p. II-37.
Dall, William H.	1970	Alaska and Its Resources. no. 124, p. II-37.
Dawson, George M. Dall, William H. Ogilvie, William	1898	The Yukon Territory. no. 125, p. II-37.
Dinsmore, Clark	1941	Bering Sea Patrol. no. 126, p. II-38.

Drebert, Ferdinand	1959	Alaska Missionary, a Testimony to God's Faithfulness, and to the Power of the Gospel. no. 127, p. II-38.
Driggs, John B.	1905	Short Sketches from Oldest America. no. 128, p. II-38.
Driver, Harold E. Massey, William C.	1957	Comparative Studies of North American Indians. no. 129, p. II-39.
Durham, Bill	1960	Canoes and Kayaks of Western America. no. 130, p. II-39.
Eells, Walter Crosby	1933	Mechanical, Physical, and Musical Ability of the Native Races of Alaska. no. 131, p. II-39.
Eells, Walter Crosby	1933	Mental Ability of the Native Races of Alaska. no. 132, p. II-39.
Eide, Arthur Hansin	1952	Drums of Diomede. no. 133, p. II-39.
Eide, Arthur Hansin Gist, Arthur S. Gist, Ruth Palmer	1930	New Stories from Eskimo Land. no. 134, p. II-39.
Elder, Max Q., ed.	1954	Alaska's Health: a Survey Report to the United States Department of the Interior. no. 135, p. II-40.
Elliott, Charles P.	1900	Salmon Fishing Grounds and Canneries. no. 136, p. II-40.
Elliott, Henry W.	1897	Our Arctic Province, Alaska and the Seal Islands. no. 137, p. II-40.
Emmons, George Thornton	1906	Conditions and Needs of the Natives of Alaska. no. 138, p. II-40.
Emmons, George Thornton	1923	Jade in British Columbia and Alaska, and Its Use by the Natives. no. 139, p. II-41.
Essene, Frank J.	1953	Eskimo Mythology. no. 140, p. II-41.
Fainberg, L.A.	1967	On the Question of the Eskimo Kinship System. no. 141, p. II-41.

Federal Field Committee for Development Planning in Alaska	1968	Alaska Natives and the Land. no. 142, p. II-41.
Fejes, Claire	1959	Eskimo Masks. no. 143, p. II-42.
Fejes, Claire	1966	People of the Noatak. no. 144, p. II-42.
Feldman, Carol F. Bock, R. Darrell	1970	Cognitive Studies Among Residents of Wainwright Village, Alaska. no. 145, p. II-42.
Field, Kate	1890	Natives of Alaska. no. 146, p. II-42.
Foote, Don Charles	1964	American Whalemen in Northern Arctic Alaska. no. 147, p. II-42.
Foote, Don Charles Williamson, H.A.	1966	A Human Geographical Study. no. 148, p. II-43.
Forrest, E.C.	1937	Daylight Moon. no. 149, p. II-44.
Fortuine, Robert	1966	Health Conditions Among the Eskimos of the Yukon-Kuskokwim Delta, Alaska. no. 150, p. II-44.
Foulks, Edward F.	1972	The Arctic Hysterias of the North Alaskan Eskimo. no. 151, p. II-44.
Fulcomer, Anna	1898	An Eskimo "Kashim." no. 152, p. II-46.
Gapp, Samuel H.	1928	Where Polar Ice Begins or the Moravian Mission in Alaska. no. 153, p. II-46.
Garber, Clark M.	1934	Some Mortuary Customs of the Western Alaska Eskimos. no. 154, p. II-46.
Garber, Clark M.	1935	Marriage and Sex Customs of the Western Eskimos. no. 155, p. II-47.
Garber, Clark M.	1938	Eating with Eskimos. no. 156, p. II-47.

Garber, Clark M.	1940	Stories and Legends of the Bering Strait Eskimos. no. 157, p. II-47.
Garber, Clark M.	1947	Eskimo Infanticide. no. 158, p. II-48.
Garber, Clark M.	1962	Sex and the Eskimo. no. 159, p. II-48.
Geist, Otto William	1937	The Spy in the Igloo. no. 160, p. II-49.
Giddings, James Louis	1941	Ethnographic Notes, Kobuk River Region, Alaska. no. 161, p. II-49.
Giddings, James Louis	1952	The Arctic Woodland Culture of the Kobuk River. no. 162, p. II-49.
Giddings, James Louis	1952	Observations on the "Eskimo Type" of Kinship and Social Structure. no. 163, p. II-49.
Giddings, James Louis	1956	Forest Eskimos. no. 164, p. II-49.
Giddings, James Louis	1961	Kobuk River People. no. 165, p. II-50.
Giffen, Naomi M.	1930	The Roles of Men and Women in Eskimo Culture. no. 166, p. II-50.
Gilberton, Albert Nicolay	1913-14	Some Ethical Phases of Eskimo Culture. no. 167, p. II-51.
Gilder, William H.	1973	St. Michael, 1881. no. 168, p. II-52.
Gillham, C.E.	1955	Medicine Men of Hooper Bay or the Eskimo's Arabian Nights. no. 169, p. II-52.
Golder, Frank A.	1903	Tales from Kodiak Island. no. 170, p. II-53.
Golder, Frank A.	1907	A Kodiak Island Story: The White-Faced Bear. no. 171, p. II-53.

Golder, Frank A.	1909	Eskimo and Aleut Stories from Alaska. no. 172, p. II-53.
Goldstein, Belle	1912	Arctic Mummies. no. 173, p. II-53.
Gordon, George Byron	1906	Notes on the Western Eskimo. no. 174, p. II-53.
Gordon, George Byron	1916	The Double Axe and Some Other Symbols. no. 175, p. II-54.
Gordon, George Byron	1917	In the Alaskan Wilderness. no. 176, p. II-54.
Graburn, Nelson H.H. Strong, B. Stephen	1973	Circumpolar Peoples: An Anthropological Perspective. no. 177, p. II-54.
Green, Paul Abbott, Abbe	1958-59	I Am Eskimo — Aknik My Name. no. 178, p. II-55.
Greenfield, William C.	1893	The Sixth or Yukon District. no. 179, p. II-55.
Grinnell, George Bird	1902	The Natives of the Alaska Coast Region. no. 180, p. II-55.
Gsovski, Valdimir	1950	Russian Administration of Alaska and the Status of the Alaskan Natives. no. 181, p. II-56.
Gubser, Nicholas J.	1965	The Nunamiut Eskimos, Hunters of Caribou. no. 182, p. II-56.
Guemple, Donald Lee	1961	Inuit Spouse-Exchange. no. 183, p. II-56.
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SECTION II

Complete bibliographic information, including annotation, listed alphabetically by author.

1. Abercrombie, Thomas J. 1969
Nomad in Alaska's Outback. *National Geographic Magazine*, Vol. 135, No. 4. pp. 540-560.

This popular account of the author's recent travels to northern Alaska includes minimal, random ethnographic information on Eskimos.

2. Ackerknecht, E.H. 1948
The Eskimo. *CIBA Symposium*, Vol. 10, No. 1. pp. 894-921.

This work includes a succinct description of Eskimo food, dwellings, clothing styles, hunting techniques, and means of travel; it gives a history of the Eskimo peoples, discusses Eskimo social organization, disease and medicine, and touches on Eskimo religious beliefs.

3. Ackernecht, E.H. 1948
Medicine and Disease Among Eskimos. *CIBA Symposium*, Vol. 10. pp. 916-921.

Part of a long-term discussion of "hysteria" among Arctic peoples in which various authors have attempted to sort out the physiological, psychological, and socio-cultural aspects of this "disease" type adaptation.

"Pibloctoq" or "Arctic hysteria" refers to bizarre acts or unusual behavior among Eskimos and other Arctic peoples, possibly triggered by close confinement in cramped quarters for a long period during the cold, dark winter months. Tension arising from interpersonal irritations or worry over a shortage of food or other necessities may help bring on or exacerbate the condition.

4. Ackerman, Robert
1959
Siberians of the New World. *Expedition*, Vol. 1, No. 4. pp. 24-35.

In this general article, an archaeologist tells about his summer experiences on St. Lawrence Island. He describes the Eskimos of Savoonga and Gambell and gives random ethnographic information.

5. Adney, Edwin Tappan
Chapelle, Howard I.
1964
The Bark Canoes and Skin Boats of North America. Museum of History and Technology, Smithsonian Institution. United States Government Printing Office, Washington.

Adney, an artist, craftsman, outdoorsman, and writer, traveled extensively in Alaska and northern Canada at the turn of this century. His articles and papers include ethnographic information on Natives of both areas. Because he was particularly interested in Native water craft, Adney produced a large body of information on northern skin boats. Chapelle combined Adney's information with his own research in writing this book.

Chapter 7, "Arctic Skin Boats," discusses in detail the design, construction, and handling properties of umiaks and kayaks used throughout the north by Eskimos and Aleuts. It includes specific information and engineering drawings of skin boats for Norton Sound, Barrow, Kotzebue, Nunivak, King Island, Kodiak, and Unalaska.

6. Alaska History
Research Project
n.d.
Documents Relative to the History of Alaska. Unpublished collection in the University of Alaska Archives, Fairbanks, Alaska.

This fifteen-volume set contains Russian documents, with translations of some and summaries of others that have not been fully translated. The first four volumes, containing information on white contact and aboriginal culture in Alaska, are of great value for ethnographic research.

7. Albee, Ruth S.
Albee, Bill
1940
Alaska Challenge. Dodd, Mead, and Company, New York.

In this popular narrative, the Albees tell about their journey to Alaska in 1930 to teach school at Cape Prince of Wales, an Eskimo village. Chapters dealing with their life in the village provide random and incidental information about the daily lives of the Natives, Eskimo children in school, and ways that the village council settled disputes.

8. Aldrich, Herbert L.
1937
Arctic Alaska and Siberia or Eight Months with the Arctic Whalemen. Reynolds Printing, New Bedford, Mass. (First printing in 1889 by Rand, McNally and Company, Chicago.)

Based on his detailed observation notes, Aldrich's forty-eight-page narrative of a whaling voyage in the 1880s to the Bering Sea and north coast of Alaska is a valuable Eskimo ethnographic source. His description of Point Barrow is particularly good, especially the village's physical setting, houses, hypothetical household inventory, and burial place. He describes other coastal settlements in less detail, although he does record the number of houses in the larger villages and the frequency of white trading and whaling contact.

Chapter 6 discusses Eskimo culture and settlements, childhood socialization, and subsistence activities. It explains that the first hours of an infant's life were particularly difficult, "but when they once get a grip on life their lot is a comparatively happy one." During childbirth, the mother was separated from the village and attended only by other women. Following birth, she rolled the child in snow or mud to acclimate it and then exposed it to the elements for hours while old women sang to drive off evil spirits the mother had eaten or had delivered with the child. The infant was kept warm and clean in the mother's gown or lap. Nursing continued for several years, up to ten years in cases of favorite children.

Children were the center of attention in the Eskimo family. The births were frequent, with some women giving birth every summer. Children were never refused anything or whipped. Only old women considered it a duty to criticize children. Consequently, according to Aldrich, they grew up with no cause for fear or deception and did not know how to steal or lie. (On the other hand, he also described incidents of murderous thievery among Eskimos and said he and his crew had to kill some twenty Seward Peninsula Eskimos who had invaded their ship and tried to kill them.)

Aldrich observed that life for the Eskimos seemed to be solely for personal gratification. Marriage relationships were loose. A man might live with most of the marriageable women before settling with one, but even then, the man was not restricted in his affairs. Polygamy was practiced. Wives were frequently borrowed to help with extra work. Children sometimes resulted from this borrowing, but within the local group, parentage was not considered important. The author noted the mother-in-law was a terror in many Eskimo families, since she had the reputation and power to antagonize marital relationships. He also observed that emotionally men were generally stoic and women were volatile.

Aldrich discussed other aspects of Eskimo life, including their arts, enjoyment of games, abandonment of the aged, and burial customs. He also touched on religious life, though the Natives did not openly discuss their beliefs. He did say that the dead who were not particularly liked were exposed to be eaten by dogs. The Eskimos believed in both good and bad spirits and felt sickness was caused by evil spirits. Medicine men, with techniques handed from father to son, could sometimes drive these spirits away.

The Eskimos had no political organization or chiefs. Only respected rich men were granted prestige, which they lost if they lost their wealth.

In describing Eskimo subsistence activity and hunting methods, Aldrich notes that subsistence patterns, alternating between coastal and inland occupation, dictated Eskimo house types and life patterns. Families had individual caches in both summer and winter settlements, though they shared food in times of shortage. The expectation of repayment always accompanied sharing.

He concludes with a brief Eskimo vocabulary and some remarks concerning Native music.

9. Alexander, Scott 1960 — **Existence in the North.** *North*, Vol. 7, No. 4 and 5. pp. 37-39.

In this general but succinct article, Alexander stresses how traditional Eskimo life was determined by and dependent upon nature. With white contact, however, the traditional ways changed from purely environmental adaptation, and the Eskimo had to face pressing new problems in earning a living and gaining equal social status with whites.

10. Allen, Maude Rex
1962

Eskimos by Lamplight. *Pacific Discovery*, Vol. 15, No. 6. pp. 18-22.

Allen deals with the history, description, and uses of Eskimo stone lamps. These primitive sources of light were hollowed out stones with one or more wicks laid along the edge and filled with animal oil.

11. Anchorage Daily News
1966

The Village People. *Anchorage Daily News*, Anchorage.

This is a series of short, readable, and rather superficial surveys of conditions and attitudes existing among Alaska Eskimos and Indians in the mid-1960s. Native villages are examined and in the main found wanting. Native education, or lack of it, is touched on, and problems arising from the attempt of the Native to adjust to an urban environment are discussed. The various opinions of individual Alaska Natives are quoted where thought pertinent.

12. Anderson, Eva Greenslit
1940

Dog-Team Doctor, the Story of Dr. Romig. Caxton Printers, Ltd., Caldwell, Idaho.

Anderson's popular biography of Dr. Romig covers his work and experiences in Alaska from 1896 through the 1930s. During these years, Romig served as a Moravian medical missionary on the Kuskokwim River, superintendent of schools in Alaska, physician in southwestern Alaska, United States Commissioner, and railroad surgeon at Anchorage. Through this extensive experience in Alaska, Romig gained an unusual understanding of Eskimos and their customs. Though the information is often superficial, there are many competent observations. The book covers Kuskokwim Eskimo housing, sanitation, clothing, marriage ceremonies, home cures, mythology, the men's house, and potlatch.

13. Anderson, H. Dewey
Eells, Walter Crosby
1935

Alaska Natives. Stanford University Press, Stanford, California.

This is a broad, general survey of Alaska Native social and material culture in the early 1900s. The authors discuss the size and composition of a typical Eskimo household (small) and the social and political make-up of an Eskimo village (highly informal). They also note several Eskimo psycho-social characteristics such as hospitality, honesty, joyfulness, and intelligence, and remark that from the time of first contact, Eskimo-white interaction has not been bound by the same conventions that govern Eskimo-Eskimo interaction. In addition, there is some information on Eskimo religious beliefs and comment on the function and influence of shamans. The authors note, in particular, the overwhelming power of taboos and the widespread influence of the spirit world. They stress the importance of the *kashgi* (men's house) and of infanticide. Finally, they mention the almost continuous state of warfare existing between Eskimo and Indian groups and speculate on the Eskimo's conception of this hostility.

14. Anderson, J.P.
1939

Plants Used by the Eskimo of the Northern Bering Sea and Arctic Regions of Alaska. *American Journal of Botany*, Vol. 26. pp 714-716.

The author collected information on Eskimo preparation and use of forty plants during his botanical investigations in 1938.

15. Anderson, Robert T.
1959

Eskimo Reindeer Herding: A Problem in Applied Anthropology. *Anthropological Quarterly*, Vol. 39, No. 2. pp. 95-107.

Anderson reviews the history and present conditions of reindeer herding in Alaska and Lapland. He compares the industry's success in both areas, showing that degree of success depends on existing life patterns of the indigenous people.

16. Andrews, Clarence L.
1939

The Eskimo and His Reindeer in Alaska. Caxton Printers, Ltd., Caldwell, Idaho.

Andrews, a teacher in Kivalina for many years (starting in 1892), focuses primarily on the introduction of reindeer to the area. He considered the reindeer project extremely worthwhile and necessary, and blamed its failure on raiding and population crowding by whites and on excessive drinking by Eskimos.

Much of the account concerns Eskimo children in school, emphasizing the inappropriateness of academic programs for Native needs. In addition, it notes the Eskimos' poor treatment from whites through a series of episodes in which whites take advantage of Eskimos or fail to provide them necessary medical help.

17. Anell, Bengt
1964

Animal Hunting Disguises Among the North American Indians. *Studia Ethnographica Upsaliensia*, Vol. 21. pp. 1-34.

Anell surveys North American Indian ethnographic literature on the use of hunting disguises for stalking game. He mentions that the Nunamiut and some Bering Strait Eskimos used hides for such disguises.

18. Anonymous
1913

An Ingalik Ceremonial in Alaska. *Journal of American Folklore*, Vol. 26. pp. 191-192.

A short but good visual description of evening songs performed in an Eskimo *kashime* or community house. Though the date and place of this event are uncertain, the performance probably occurred around Anvik on the lower Yukon River, Alaska, in 1913.

19. Anonymous
1928

Civilizing the Eskimo. *Indian Notes*, Vol. 5. pp. 445-447.

This brief note suggests that increased incomes from trapping are the chief cause of increased alcohol consumption and abuse among Natives of the lower Yukon River. In the past, they traded skins for necessary merchandise. Since, however, payment in money has increased their discretionary income and their ability to purchase alcohol.

20. Anonymous — **Some Eskimo Songs.** *Societies Around the World*, Vol. 1. pp. 157-158.
1953

Texts of two unidentified northern Eskimo songs came from larger collections by Knud Rasmussen. Rasmussen's original collections were probably made in the early 1920s.

21. Anonymous — **The Eskimo and the Principle of Conserving Hot Air.** *Eskimo*, Vol. 42. pp. 18-21.
1956

These notes show how Eskimo houses were built to regulate heat and how Eskimo winter clothing was designed to allow optimum use and regulation of body heat.

22. Anonymous — **Sea Otter Hunting.** *Alaska Journal*, Vol. 1, No. 4. pp. 46-48.
1971

This article, originally published in 1893, describes Kodiak Native fur trade and sea otter hunting.

23. Aronson, Joseph D. — **The History of Disease Among the Natives of Alaska.** *Alaska's Health*, Vol. 5, No. 3, pp. 1-2; No. 4, pp. 3-4; No. 5, pp. 5-6; No. 6, pp. 4-5; and No. 7, pp. 3-4.
1947

In this series of articles, Aronson describes the onset and effects of diseases that white men brought to the Alaska Natives of the Aleutians and southeastern Alaska.

24. Arron, Walter Jack — **Aspects of the Epic in Eskimo Folklore.** *Anthropological Papers of the University of Alaska*, Vol. 5, No. 2, pp. 119-141.
1957

In his examination of the "epic" in Eskimo folklore, Arron defines the epic as "a long narrative poem presenting characters of high position in a series of adventures which form an organic whole through the development of a nation or race." Arron's study is based on a sample of thirty Eskimo tales, some of which originated in north Alaska.

Arron delineates the most prominent characteristics of the Eskimo epic. He says that the Eskimo hero was frequently a shaman. The shaman-hero was primarily an avenger, but was capable of forgiveness and a variety of other emotions. He had a "characteristically crude" sense of humor and was a superior hunter.

25. Atamian, Sarkis — **The Anaktuvuk Mask and Cultural Innovation.** *Science in Alaska, 1964*, Proceedings of the 15th Alaskan Science Conference, pp. 184-195.
1965

Atamian discusses the development, production, and marketing of caribou-skin masks made by Nunamiut Eskimos of Anaktuvuk Pass.

26. Bancroft, Hubert H.
1875

The Native Races of the Pacific States of North America. Vol. 1, *Wild Tribes*. D. Appleton and Company, New York. (Later published in 1886 by the History Company, Publishers, San Francisco.)

Volume 1 of this standard series on central and northern North America contains a systematic general treatment of Native groups based largely on primary sources. Bancroft says he has not attempted ethnological classification, but wishes only to plainly portray such customs and characteristics as were peculiar to each people at the time of contact. His information is organized by geographic area. An overview of Alaskan Eskimo and Kodiak Native cultures, covering both their material and social culture, is contained in Chapter 2.

The work, written in the nineteenth century, dwells on physical and gustatory aspects of Eskimo life which Bancroft finds unappealing. Except for the scant information on material culture, the ethnographic information Bancroft presents is, at best, of mixed value.

27. Bancroft, Hubert H.
1959

History of Alaska, 1730-1885. Antiquarian Press, Ltd., New York. (First published in 1886 by A.L. Bancroft and Company, New York.)

Bancroft's comprehensive, detailed history of Russian contact and settlement of Russian America is based on extensive archival material and observations by his assistants. His work is useful for its historical material, but provides little ethnographic information on Alaska Natives. Bancroft did note the unpredictability—the violent or sometimes friendly responses—of Eskimos to early Russian explorers. He goes on to say that although the Russians' brutal treatment of Natives often brought on their own misfortunes, nevertheless, Eskimos offered initial violence both on the Alaska peninsula and North and East of Norton Sound. This seems consistent with other reports. He notes that Spanish and English explorers also experienced substantial hostility.

Petroff wrote most of Bancroft's Alaska material. The validity of Petroff's work has recently been questioned in an article by R.A. Pierce (1968). Pierce says that Petroff's academic and professional life was rather uneven, and frequently his work as historian, ethnographer, and translator was erratic. Though all Petroff's work should not be discredited, his career ended in final disgrace when some translations of Russian-American Company records he did for the U.S. Government were found to be altered and incorrect.

28. Barbeau, Marius
1947

Alaska Beckons. Caxton Printers, Ltd., Caldwell, Idaho.

Though Barbeau randomly discusses the contact history, life, customs, and folklore of Aleuts, Eskimos, and Indians of Alaska, the information is not well synthesized; the book remains interesting as casual reading, but is not valuable as research source for Alaska Native studies.

29. Barner, James
1963

Doctor on Dog Sled. *Military Medicine*, Vol. 128, No. 10. pp. 1000-1004.

This is a narrative of Barner's adventures on a medical mission to St. Lawrence Island to stem a recent hepatitis outbreak. Written in a romantic style, it contains little useful ethnographic information. Barner did observe, however, that Eskimo children were passive when they received medical treatment. He also briefly described the inside of an Eskimo house.

30. Bayliss, Clara K.
1922

A Treasury of Eskimo Tales. Thomas Y. Crowell Company, New York.

No collection details are provided for the folklore presented:
Central Eskimo Tales
The Baby Eskimo
Kiviung
The Giant
Kalopaling
The Woman Magician
The Bird Wife
The Spirit of the Singing House
The Tornit
The Flight to the Moon
What the Man in the Moon Did
The Guest
The Origin of the Narshal
Bering Strait Tales
What the Eskimo Believes
The First Man
The First Woman
Other Men
Man's First Grief
Up to the Top of the Sky, And Down to the Bottom of the Sea
Taking Away the Sun
The Dwarf People
What Happened to the Lone Woman of St. Michael
Why the Moon Waxes and Wanes
Chunks of Daylight
The Red Bear
The Last of the Thunderbirds
Raven Makes an Ocean Voyage
The Red Skeleton
The Marmot and the Raven
Origin of the Winds
Raven and the Geese
Even a Grass Plant Can Become Someone if it Tries

31. Beaglehole, J.C., ed.
1967

The Journals of Captain James Cook on His Voyages of Discovery. *The Voyage of the Resolution and Discovery, 1776-1780,* Parts 1 and 2. Cambridge University Press, London.

Cook's voyage resulted in the first systematic survey of the southern Alaska coastline, covering Prince William Sound, Cook Inlet, the Alaska Peninsula to Unalaska, Norton Sound to Cape Prince of Wales, St. Lawrence Island, and southern parts of the Chukchi Sea. Known as his third voyage, this was Cook's last trip. He was killed when the expedition returned to the Hawaiian Islands.

Part 1 contains Cook's journal, which mentions the Natives around Prince William Sound, Cook Inlet, and along Shelikof Strait. The notes briefly describe Native clothing, weapons, and their similarity in physical features to Greenland Eskimos. Cook also notes sighting Eskimos along the Yukon delta.

Part 2 includes a number of extracts from other officers' journals and voyage documents. Accounts by David Samwell, surgeon of the *Discovery*, and James King contain additional information on Eskimos. Samwell's journal compares Norton Sound Eskimos to Aleuts, noting the Eskimo lack of cleanliness, and describes Eskimo salmon subsistence. King's journal includes very interesting notes about Eskimos encountered on the Yukon delta, describing Native physical features and numerous diseases.

32. Beechey, Frederick W.
1968

Narrative of a Voyage to the Pacific and Bering's Strait. Da Capo Press, New York. (First printed in 1831 by Henry Colburn and Richard Bentley, London.) There are two volumes.

In 1826 the English Captain F. Beechey continued hydrographic surveys in the north Pacific begun by Cook (1778), Kotzebue (1816), and Vasil'ev and Shishmaref (1820-21) in their searches for a Northwest Passage. Beechey carried out surveys from Baldwin Peninsula (Kotzebue Sound) to Icy Cape and Cape Franklin. His senior navigator Elson continued the survey farther north, eventually discovering Point Barrow.

Beechey's journals include frequent observations of Alaskan Eskimos. The first, in volume 1, chapter 10, describes Natives living at Cape Prince of Wales (physique and dress), Shishmaref (weapons), and Kotzebue Sound (weapons and trade). Chapter 11 contains short descriptions of Eskimos encountered as the explorations extended northward, including those of Cape Thompson and Point Hope. Additional information on Kotzebue Eskimo dress, dancing, and trade comes at the end of chapter 11. Chapter 12 describes the voyage to Point Barrow and includes brief references to northern Eskimos, especially their boats and clothing. Volume 2 includes a section of Eskimo vocabulary, compiled from notes taken in the Kotzebue Sound area.

Except for the Point Barrow people, whom Beechey refers to as "overbearing in behavior," he describes the Eskimos he met as generally friendly, cheerful, and avid traders (who, however, might make unprovoked attack. Beechey and his party were forced to shoot some Eskimos to protect their lives). He says little on Eskimo social customs, social organization, or religion, but describes their appearance and clothing in detail and comments on their housing, weapons, food, and personal habits. He notes that the Eskimos possessed some Russian tradegoods (iron knives, kettles, and beads) and thus presumes they must have had some contact with the Russians. Finally, he says the Eskimos had no firearms.

33. Befu, Harumi
1963

Classification of Unilineal-Bilateral Societies. *Southwestern Journal of Anthropology*, Vol. 19, No. 4. pp. 335-355.

Befu questions whether bilateral and unilineal forms of kinship are mutually exclusive, noting that they may be stages in a society's social development. He classifies social organization through evolutionary stages which are delineated by combinations of bilateral and unilineal arrangements. The classification, partly based upon environmental conditions, includes four categories: (1) societies at the hunting and gathering level which are in the process of shifting from a bilateral structure to one that emphasizes unilineal descent; (2) horticultural and pastoral societies characterized by a relatively high degree of geographical mobility, and unilineal descent; (3) societies with a horticultural economy and a sedentary community composed of two or more unilineal groups; and (4) societies having prior unilineal descent and economic, political, or religious institutions organized on some nonkinship basis.

Befu places the St. Lawrence Eskimos and Nunivak Eskimos in the first category.

34. Befu Harumi
1964

Eskimo Systems of Kinship Terms — Their Diversity and Uniformity. *Arctic Anthropology,* Vol. 2, No. 1. pp. 84-98.

Befu compares the kinship terminology of various Eskimo and Aleut groups in an attempt to determine whether their kinship systems are similar. Using "componential analysis" in comparing terms, the author finds that Eskimo and Aleut groups have similar terms for generation, collaterality, parent and child relations, reciprocity, sex, speaker's sex, and relative age; he concludes that the western Eskimo and Aleuts seemed closely comparable.

35. Befu, Harumi
1970

An Ethnographic Sketch of Old Harbor, Kodiak: An Eskimo Village. *Arctic Anthropology,* Vol. 6, No. 2. pp. 29-42.

This is the only description of Old Harbor before the settlement was destroyed by the 1964 earthquake. Befu relates a few historical notes and then describes the settlement's location, size, and layout; subsistence means (cash and government subsidies) and local economy; kinship; missionary influences; and government education and welfare programs. Befu concludes with remarks concerning the ethnic identity of Old Harbor Eskimos. Though their material culture and economy have been heavily influenced by contact since Russian times, they still retain their language, loose community organization, and weakly developed political system.

36. Benjamin, Anna Northend
1898

The Innuit of Alaska. *Outlook,* Vol. 58. pp. 857-864.

Most useful as a historical reference, Benjamin covers Eskimos of western and north Alaska in the latter half of the 1800s. She tells about Eskimo contact with whalers, the introduction of reindeer, and the establishment of schools in certain coastal villages.

37. Bernard, Joseph F.
1925

Walrus Protection in Alaska. *Journal of Mammalogy,* Vol. 6. pp. 100-102.

Bernard is concerned with the general decrease of northern sea mammal populations, especially the walrus. He cites the coastal Eskimos as one cause of the walrus decrease, saying these Natives waste large quantities of meat because they are usually unable to land their kills, and they frequently kill only for the commercially valuable ivory tusks.

38. Bills, Paul E.
1964

The Sportiest Game of Them All. *Alaska Sportsman,* Vol. 30, No. 2. pp. 19, 40-41.

Bills, a clergyman stationed at Point Barrow, describes seal hunting with the Eskimos. The short article contains little ethnographic information.

39. Birket-Smith, Kaj
1936

Eskimo Cultures and Their Bearing Upon the Prehistoric Cultures of North America and Eurasia. In: *Early Man*, ed. by G.C. MacCurdy. J.B. Lippincott, Philadelphia. pp. 293-302.

After noting difficulties that arise in dealing with the concept of race, Birket-Smith cites certain physical features that are characteristic of the Eskimo population including large brain size, epicanthial fold, and mongol spot. He gives some very general information on aboriginal Eskimo hunting patterns and also discusses the operation of welfare programs such as Aid to Dependent Children and of local Native cooperatives.

40. Birket-Smith, Kaj
1936

The Eskimos. Methuen and Company, Ltd., London.

This is a narrative of the author's journeys across the northern coast of North America. During these journeys, Birket-Smith lived among Eskimo groups from Greenland to northwestern Alaska. He describes Eskimos' environments, physical traits, psychological characteristics, language, material culture, social organization, and religious beliefs with varying amounts of thoroughness and varying degrees of ethnocentrism. He also gives information on the history of Eskimo-white contact and on the relationship of the Eskimo with the white.

Birket-Smith feels that Eskimo logic differs from White logic, and that the Eskimo mentality typifies Levy-Bruhl's "pre-logical" mind. He feels that Eskimos have a marked lack of self-control and consequently have no sense of taking responsibility for their actions. The influence of elders and emphasis on traditional behavior is very strong, and it is very difficult for an Eskimo to bring himself to stand against the crowd or against common opinion.

While Birket-Smith's descriptions are adequate, his adherence to Levy-Bruhl's ideas about primitive thought and to neo-evolutionists' theories of culture levels must be considered in viewing his analytic statements.

41. Birket-Smith, Kaj
1953

The Chugach Eskimo. *Nationalmuseetts Publikationsford*, Copenhagen. (Nationalmuseets Skrifter, Etnografisk Raekke, 6.)

The author and Frederica de Laguna gathered information for this ethnography in the Prince William Sound area during the First Danish-American Alaska Expedition in 1933. The ethnography is extremely useful for cultural information. Native material culture and subsistence activity are also treated but in less extensive detail than in many other early ethnographies.

After the introduction, which includes background information on informants used during field work, the work summarizes the area's geography, flora and fauna. The author then locates eight Eskimo groups of Prince William Sound which were named after the principal Native villages (political divisions were unknown among these Eskimos).

The next section details Chugach economic life based on hunting and fishing. It describes material culture concerned with hunting, travel, and food preparation; and the seasonal subsistence cycle and ends with several pages about decoration and art on utensils.

A detailed chapter on social life makes the following points:

- The family was the fundamental social unit.

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- There were no obligatory marriage rules.
- Children, especially boys, were desired, and birth was surrounded by taboos and observances which insured separation of women and children from men and subsistence sources.
- At the age of twelve, boys were put under the care of their uncle for training in subsistence activities.
- Death observances were complex and centered around separating the dead from the living and their means of livelihood.

Several pages in this chapter devoted to Native law show that in disputes, the injured took the matter into his own hands. The community was more interested in keeping peace among its members than in maintaining justice.

A major part of the work details relationships, continuities, and discontinuities between paleo-Eskimo and neo-Eskimo elements of the material culture, and is diffusionist in its emphasis on ties between various circum-Arctic peoples and others outside the polar regions. Generally the author uses a culture trait analysis to describe the "building" of Chugach culture. Folklore includes:

Sayings about Animals
Local Traditions
Historical Traditions
  How the Different Villages Started in Prince William Sound
  The Warriors from Matyangknat
  The Killing of the Five Brothers from Kangiaq
  The Chief of Atyat
  The Fight Between the Chugach and the Kodiak Eskimo
  The Fight with the Tanaina
  The Massacre at St. Elias Rock
  The Slaughter of the Yakutat at Taukhtyuik
  The Soldiers that Ran Away from "Rooshia"
Legends and Myths
  The Little Porpoise
  The Woman Who Became a Spirit. I
  The Woman Who Became a Spirit. II
  The Mountain Goat Hunt in Sheep Bay
  The Orphan Boys who Avenged their Sister
  The Three Orphans Who Took Revenge
  The Deceived Husband
  The Scoter's Guts
  The Brown Snipe and the Weather which Changed Most Opportunely
  The Frog
  The Bullhead's Story
  Skunk-Cabbage and Water-Lily
  The Owner of the Alders
  How Raven Brought the Daylight
  How the Raven Brought Fire
  Raven and the Harlequin Duck
  Raven and the Owner of the High Water
  How the Raven Tricked the Bears
  The Bear that Escaped
  How the Blackfish Stole Raven's Wife
  Raven, the Bears, and the Whales
  Raven and the Whale
  How Raven Fooled his Grandchildren

The Sons of the Sun
The Sun's Children
The Man in the Moon
The Moon
The Man who Met Imam-Shua
The Woman who Liked Liver
The Dwarfs on Hawkins Island
The Fire Dwarfs
The Man with Running Eyes
Pukituq who Turned into All Kinds of Animals
The Blind Boy and the Loon
The Girl who Married a Dog
How the Dog Came to Men
The Man who Married a Bear
The Woman who Married a Bear
Why the Brown Bears are Hostile Towards Men
The Man and the Sea Lions
The Man who Turned into a Ground-Squirrel
The Squirrel, the Swell, the Wolverine, and the Lynx
The Beavers
The Thievish Mouse
The Land Otter
The Eagle-Man
The Old Woman and the Crows

42. Birket-Smith, Kaj
1964
An Analysis of the Potlatch Institution of North America. *Folk*, Vol. 6, Part 2. pp. 5-13.

Though primarily concerned with the potlatch among the coastal Indians, Birket-Smith found potlatch features in the memorial feasts of the Eskimos living between Kuskokwim and Kotzebue sounds. The memorial feasts were pre-arranged, formal gift exchanges. Participation, however was not based on clan membership.

43. Blackman, Harold V.
1945
The Mukluk Shuffle. *Alaska Sportsman*, Vol. 11, No. 7. pp. 18-20, 23.

Blackman superficially describes Eskimo dancing in west and north Alaska.

44. Bland, Laurel L., ed.
1972
The Northern Eskimos of Alaska, a Source Book. Office of Public Information and Publications, Alaska Department of Education, Anchorage.

Compiled as a resource for Alaskan educators, this is a survey and overview (in outline form) of Alaska Eskimo culture. It provides quick access to information on geographic locations, ethnic origins, material culture, subsistence base, some social customs, and contact history.

45. Boas, Franz
1894

Notes on the Eskimo of Port Clarence, Alaska. *Journal of American Folklore*, Vol. 7. pp. 205-208.

Boas found that Alaska and eastern Greenland Eskimos knew the following myths. He includes texts from both groups and briefly compares words which suggest the possibilty of an older common language.

Translations:

- Mistress of the Sea Animals
- Sun Myth
- Myth of a Woman Who Married a Dog

46. Boas, Franz
1899

Property Marks of Alaskan Eskimos. *American Anthropologist*, Vol. 1, No. 4. pp. 601-613.

This is essentially a description of private ownership of property among Eskimos, a concept Boas feels is often distorted in other works.

Alaskan Eskimos use property marks more than any other North American Eskimo group. As an instance of this, Boas states that all Alaskan Eskimo weapons had property marks to indicate who owned a given dead animal in which, for example a spear was embedded. The occurrence of such marks in similar form among the Northeastern tribes of Asia, suggests to Boas that Alaskan Eskimos may have been influenced in their use of such marks by the proximity of Asiatic groups.

47. Boas, Franz
1904

The Folk-Lore of the Eskimo. *Journal of American Folklore*, Vol. 17, No. 54. pp. 1-13.

Boas discusses the folklore of northern Eskimos living west of the Mackenzie River, noting themes and characteristics of creation legends, hunting stories, animal stories, and war stories.

48. Boas, Franz
1908

Decorative Designs of Alaskan Needlecases: A Study in the History of Conventional Designs, Based on Materials in the U.S. National Museum. *Proceedings of the U.S. National Museum*, Vol. 34, No. 1616. pp. 321-344.

In a general discussion, Boas describes various designs used to decorate Eskimo needlecases and considers their possible cultural significance and ethnic orgins.

49. Bodfish, Waldo
Minner, J. Lester
1947

Nine Polar Bears. *Alaska Sportsman*, Vol. 13, No. 9, pp. 22-23, 41-42.

The authors describe an unsual experience in 1927 when they found thirty-five to forty polar bears eating the floating carcass of a dead whale. The article has a small amount of information on Wainwright Eskimo hunting methods.

50. Bogojavlensky, Sergei
Fuller, Robert W.
1973

Polar Bears, Walrus Hides and Social Solidarity. *Alaska Journal*, Vol. 3, No. 2. pp. 66-76.

The authors obtained Native explanations of photographs which the Jesuit Bernard Hubbard took of King Island Eskimos in the 1930s. This article, an example of the sort of information they retrieved, describes the *Anirsaak* or "Polar Bear Dance" ceremony on King Island. It gives an extremely expressive, detailed account on Eskimo conceptions of the importance of social solidarity, mutual support, security, and the antisocial implications of individual behavior as well as expressing the continuing Eskimo anxiety over potential violence and distrust of others. Eskimos consider the isolate a dangerous person and may even kill him. These Eskimos, however, are also characterized by tensions between social needs for companionship and a tendency to split into jealous factions. Although antisocial, individualistic behavior often culminates in intensive interpersonal rivalry, these rivalries can be overcome by hunt "captains" who bring people together for such festivals as the *Anirsaak*.

51. Bogoras, Waldemar
1902

The Folklore of Northeastern Asia, As Compared With That of Northwestern America. *American Anthropologist*, Vol. 4, new series, No. 4. pp. 577-683.

The generality of this comparison limits its usefulness as a discussion of Asian and North American folklore.

52. Bogoras, Waldemar
1928

Ethnographic Problems of the Eurasian Arctic. In: *Problems of Polar Research.* American Geographical Society Special Publication No. 7, ed, by W.L.G. Joerg. American Geographical Society, New York. pp. 188-207.

Bogoras discusses the influence of the Russians on the aboriginal population of Siberia and the acculturation of the Siberian Eskimos to Russian ways. He also mentions the adaptation of the Russian population to northern living. The author points out important differences in the historical backgrounds of Alaskan and Siberian Natives. Siberian aboriginals had contact, intermarried, and developed trade with Europeans long before the first white contact in Alaska.

The Russians represented the first important contact in Alaska. They brought many new articles of material culture including food items such as tea and flour to the area, but the axe was their most significant material contribution. They also introduced the Russian Orthodox religion, which was apparently so successful in supplanting aboriginal shamanistic practices that the author could find only one shaman in the area he covered in the late 1920s.

53. Bone, Robert M.
1973

The Number of Eskimos: an Arctic Enigma. *Polar Record*, Vol. 16, No. 103. pp. 553-557.

A general demographic study of the total Eskimo population, this article briefly traces the population decline after initial European contact, the population rebound in the 1900s, and the possible future Eskimo population increases.

54. Breedman, Clarence
1942

The Eskimo Festival at Bethel. *Alaska Life*, Vol. 5, No. 7. p. 9.

Breedman describes an Eskimo dance held in a *kashime* (or men's house) at Bethel. Unfortunately, his information is not detailed enough for significant ethnographic use, although it has some general value.

55. Brooks, James W.
1953

The Pacific Walrus and its Importance to the Eskimo Economy. *Transactions of the 18th North American Wildlife Conference.* pp. 503-511.

In discussing the habitat and population of the Pacific walrus, Brooks emphasizes its use by the coastal Eskimos. The walrus is basic to Eskimo livelihood. Brooks charts the walrus taken by Native villages between 1947 and 1952 and compares these figures with population size and number of dogs in each village.

56. Brower, Charles D.
1899

Sinew-Working at Point Barrow. *American Anthropologist*, Vol. 1, new series. p. 597.

Brower briefly describes the uses of sinew by the Point Barrow Eskimos.

57. Brower, Charles D.
1943

Fifty Years Below Zero, a Lifetime of Adventure in the Far North. Dodd, Mead, and Company, New York. (4th printing, first published in 1942).

Brower presents his life story as trader and guide in northern Alaska from 1884, introducing some specific Eskimo ethnographic information about whaling and land hunting methods, travel, means of coping with everyday problems of Arctic life, and general descriptions of Eskimo life. Useful information appears at various places throughout the book. Chapters 7 through 10 are particularly worth noting. They describe the whaling season and relate how important death, pregnancy, and female taboos and observances are to the Eskimo during that season.

58. Brown, Emily Ivanoff
1956

Inupiut (Eskimo) Homes. Tickasook, Unalakleet, Alaska.

Brown, an Eskimo teacher from Unalakleet, describes Eskimo snow houses, which are still used as temporary winter dwellings.

59. Brown, Emily Ivanoff
1961

There Are Few Cross-Eyed Eskimos. *Alaska Sportsman*, Vol. 27, No. 8. p. 23.

Based on her observations while teaching school in Kotzebue in 1961, Brown discusses Eskimo curing methods and taboos concerning muscular malfunctions of children's eyes.

60. Brown, Enos
1901

Tragedy of the Eskimo in Alaska. *Scientific American Supplement*, Vol. 51, No. 1329. p. 21297.

Brown expounds on the deplorable condition of disease and famine among Alaska Natives. The author suggests that government aid and enactment of game protection laws would help their situation.

61. Browne, G. Waldo
Dole, Nathan Haskell
n.d.

The New America and the Far East. Marshall Jones Company, Boston. (This volume comprises a series of periodicals, Parts 63-70, with no dates given.)

The work presents a series of historical and contemporary life sketches in Alaska in the late 1880s. Chapter 14, "Reindeer and Eskimos," summarizes the introduction of reindeer to Alaska and provides general information on the Eskimo culture, based on material taken from other sources. Eskimo hunting and the importance of the kashgee are briefly discussed, as is the author's assumption of Eskimo degeneration through white contact. The kashgee information is largely quoted from Zagoskin and Petroff.

62. Bruemmer, Fred
1971

Forerunners of Summerhill. *North*, Vol. 18, No. 5. pp. 10-19.

Bruemmer discusses Eskimo child-raising methods, briefly noting comments made by:

- Franz Boas and Mrs. Tom Manning on Baffin Island Eskimos (1800s).
- Several scientists with the 1882-1883 International Polar Expedition on Alaska Eskimos.
- Steffansson on Polar Eskimos (1800s and 1900s).
- E.W. Hawkes on Labrador Eskimos (1914).
- Sally Carrighar on Alaskan Eskimos (1900s).

The author, a freelance writer and photographer, finds that traditionally all Eskimo children were reared in an environment of minimal discipline and maximum love. From his own experience of living in an unidentified Eskimo camp, Bruemmer adds that children were generally allowed to do what they liked and seemed to be a happy lot. They rarely quarreled with each other and never with their parents. Parents only "politely suggested that children do this or that." Children learned for themselves from their own experiences.

Bruemmer says that from this harmonious, untrammelled childhood environment, children easily slipped into their future adult roles. The key to this transition was that children were persuaded to want to do adult chores and duties rather than forced into these activities. Children learn by doing, as their toy replicas were gradually replaced by real implements used in food gathering and survival.

The author finally notes that this traditional way of Eskimo child rearing and education is in conflict with the present white authoritarian educational system. Bruemmer notes John J. and Irma Hongimanns' (1965) observation of Canadian school children who proved to have considerable emotional spontaneity and be in many respects equal to adults. A symmetry existed between child and adult which was based on the willingness of the children to obey their parents. In the white school system, this equality does not exist to such a degree. Children are more closely governed by an authoritative teacher, according to the author.

63. Bruner, Jane Woodworth
1901

The Natives of Alaska. *Overland Monthly and Outwest Magazine*, Vol. 38. pp. 338-345.

Though the author discusses Alaska Native ethnic origins, subsistence activities, and population decline, the article's generality limits its usefulness for ethnographic information.

64. Burch, Ernest S.
1970

The Eskimo Trading Partnership in North Alaska: A Study in "Balanced Reciprocity." *Anthropological Papers of the University of Alaska*, Vol. 15, No. 1. pp 49-80.

This ethnographic study examines in detail the trading partnership among North Alaska Eskimos. The trading partnership is a relationship between two non-kin for the exchange of goods and services. The author discusses reasons for establishing these partnerships, membership criteria, content of the trades, and the duration of trade relationships, noting that an additional benefit of the relationships was to establish friendly ties with people in areas where one had no relatives.

65. Burch, Ernest S.
1970

Marriage and Divorce Among the North Alaskan Eskimos. In: *Divorce and After*, ed. by Paul Bohannan. Doubleday and Company, Inc., Garden City, New York. pp. 152-181.

This general description of traditional Eskimo marriage and divorce first covers the main features of marriage. Burch defines the *ui-nuliaq* relationship as the basic marital form; it is between one man and one woman and is similar to a "contract" relationship with precisely defined rights and obligations for both parties. Both polygynous and polyandrous relationships existed as additional marital structures, as was the wife exchange or "comarriage," an arrangement that formed particularly strong bonds between the women and between the men involved. All these relationships were established and maintained by cohabitation and sexual intercourse. The relationships were not characterized by deep emotional attachments.

The monogamous marital relationship was considered a permanent tie, but could be deactivated by discontinuation of residence or intercourse. This discontinuation was usually instituted by infidelity (outside the marriage system), failure to meet economic or other obligations, or disputes about child upbringing. The divorced pair generally avoided each other. Single people were under social pressure to marry.

66. Burch, Ernest S.
1971

The Nonempirical Environment of the Arctic Alaskan Eskimos. *Southwestern Journal of Anthropology*, Vol. 27, No. 2. pp. 148-165.

Based in 1969-70 field work in Anaktuvuk Pass, Barrow, Deering, Kivalina, Kotzebue, Hope, Selawik, and Shungnak, Burch organizes and discusses the variety of creatures, giants, and shapeless beings that occupy the "nonempirical" environment of the Eskimo. Generally these could be dangerous. One could ignore these beings, fend them off by charms and observances, or leave the area where they were active. Burch notes that the Eskimo's belief in an active nonempirical world was compatable with many of the new ideas introduced by Christian missionaries.

67. Burch, Ernest S.
1972

The Caribou/Wild Reindeer as a Human Resource. *American Antiquity*, Vol. 37, No. 3 pp. 339-368.

Burch attempts to describe Eskimo life when the caribou (Rangifer tarandus) was their primary subsistence resource. To this end, he examines assumptions about reindeer-hunting and human populations, drawing together historical and present information and finds:

Rangifer tarandus is not the highly dependable, continuously available resource it is usually pictured to be. On the contrary, wild populations of the species are extremely erratic in numbers and movements, present in vast quantity one season (or year, or generation), and gone the next. Human populations dependent on this species must adapt to the seemingly capricious behavior of their prey in order to survive. Estimates of human population size and density based on the usual assumptions inevitably will indicate numbers and stability far greater than could have occurred in fact.

Burch also provides much information on Alaska Eskimo subsistence based in his 1968 field work.

68. Burch, Ernest S.
n.d.

Eskimos of the Kotzebue Region: Ethnology and Culture History. In: *Handbook of North American Indians*, Vol. 5, Arctic. (New publication.)

This handbook, a newly revised edition of Hodge's *Handbook of American Indians North of Mexico* (1912), compiles the existing knowledge on North American Native groups into encyclopedia form. Burch's succinct section on Eskimos, which draws together information from modern ethnographic literature, provides an excellent review of Kotzebue region contact history and a summary of traditional Eskimo culture. Burch gives the geographical location of eight bands. Each band consists of one to twenty or more households of closely related, extended families, and each band forms a local group. He also outlines the subsistence base and hunting cycle of each band. Burch then summarizes information regarding general Eskimo appearance (stature, hair styles, personal adornment, and tattoos); life cycle; and personality (noting Native competitive and friendly characteristics which have frequently been observed, but seen only within limited social contexts involving close relations, trading partners, and no strangers). Burch concludes with an outline of culture contact and foreign influences in the Kotzebue area, a sketch of Native demographic trends, and a discussion of European tribal designations for Alaskan Eskimos.

69. Burch, Ernest S.
Correll, Thomas C.
1972

Alliance and Conflict: Inter-Regional Relations in North Alaska. In: *Alliance in Eskimo Society*, Lee Guemple, ed. Proceedings of the American Ethnological Society, 1971, Supplement. University of Washington Press, Seattle.

This paper is "an analysis of inter-regional relations in aboriginal North Alaska, with special emphasis on the alliance mechanisms used by the Natives to bridge the social gaps between regional groups." The authors show that alliances were formed on many levels of social life, that alliances could exist simultaneously with intense mutual hostility between parties, and that many social boundaries claimed to have existed between groups in aboriginal north Alaska did not exist.

Burch and Correll finds that warfare and feuding Eskimo society did not demand group loyalty and solidarity. This forced everyone into conflict. Military alliances were unstable and short-term, as friendships swung back and forth rapidly. A stranger, anyone without kin or other ties linking him to a group, was always considered an enemy. Warfare was endemic.

Alliance mechanisms included partnerships, inter-marriage, and in some cases, sexual relationships. Messenger feasts and fairs also provided a means for forming alliances as did migration and co-marriage.

The discussion of marriage indicates that establishing a relationship sometimes depended on where you caught the girl. Post-marital residence depended on this too. Marriage was not restricted to particular local groups. There were even some Athabascan-Eskimo marriages, but they followed Eskimo marriage rules.

70. Burg, Amos
1952
North Star Cruises Alaska's Wild West. *National Geographic Magazine*, Vol. 52. pp. 57-86.

Burg's narrative covers the annual voyage of the Alaska Native Service ship *North Star* in 1941. The ship brought supplies to various Alaskan coastal villages including Kotzebue, Wainwright, Barrow, Point Hope, Kivalina, Teller, Little Diomede Island, King Island, and Unalaska. Burg gives sparse ethnographic notes on Eskimos and Aleuts living in these villages, as well as estimates of village populations.

71. Burkher, Pauline Chastain
1944
From the Whale's Mouth. *Alaska Sportsman*, Vol. 10, No. 2. pp. 14-15, 24.

Burkher outlines the construction of baleen baskets, mostly made at Point Hope and Point Barrow.

72. Burns, Flora Hamilton
1963
H.M.S. *Herald* in Search of Franklin. *Beaver*, Outfit 294. pp. 3-13.

Burns's reconstruction of the H.M.S. *Herald's* voyage to the Bering Strait, 1845-51, is based on the journals of Bertold Seemann and Bedford Pim, two of the ship's officers. Most useful as a historical reference, the article does note that western Alaskan Eskimos, especially those of Kotzebue Sound, were friendly and cooperative.

73. Burns, Walter Noble
1914
Uncle Sam's "Floating Court." *Wide World Magazine*, Vol. 33, No. 195. pp. 259-269.

Burns describes experiences of the U.S. revenue cutters *Thetis, Bear, Manning, Rush, and Perry* as floating summertime courts along the arctic coast of Alaska in the early 1900's. Captains of these vessels acted as judges and court administrators for whaling ship crews, white traders, and Eskimos as well as enforcement agents of white morality and hygiene standards in the arctic. The most commonly found problems were in suppressing moonshine, kidnapping of Eskimo girls by whites, whale crew desertion, and white trader-Eskimo disputes.

74. Burrows, Elizabeth
1926
Eskimo Tales (Abstracts). *Journal of American Folklore*, Vol. 39. pp. 79-81.

Burrows presents a small collection of tales abstracted from stories she collected at Old

Hamilton, Lower Yukon River:
The Bewitched Wives
The Goose Girl
The Big Mouth
The Dog Husband.

75. Bushnell, G.H.S.
1949
Some Old Western Eskimo Spear-Throwers. *Man*, Vol. 49. p. 121.

Bushnell describes four spear-throwers which were collected by Rear-Admiral S. Swaine during a 1792-95 polar voyage. He includes photographs.

76. Butler, Evelyn I.
Dale, George A.
1957
Alaska: The Land and the People. Viking Press, Inc., New York.

The authors who have been connected with the Alaska Native Service for many years, present an account of present-day life in Eskimo and Indian villages for the reader. They provide very general information about Eskimo housing, food, economy, handicrafts, and reindeer herding, along with many photographs.

77. Butler, Robert Gordon
1891
Where the Ice Never Melts, the Cruise of the U.S. *Thetis* in 1889. *Scribner's Monthly*, Vol. 9, No. 4. pp. 477-488.

Butler's narrative of the U.S. revenue cutter's annual cruise along the northern coast of Alaska and Canada gives little ethnographic information. It is, however, somewhat useful as a historical reference.

78. Cameron, Charlotte
1920
A Cheechako in Alaska and Yukon. Frederick A. Stokes Company, London.

Cameron narrates her Alaska travels in the early 1900s, from southeast Alaska to Fairbanks, down the Yukon, and north to Nome. She gives a general description of Eskimos living in Nome and the lower Yukon villages of Old Hamilton and St. Michael. Chapter 19 includes general comments on Eskimo whale and walrus hunting and several pages describing an Eskimo dance commemorating hunting that was held in Nome and attended by Eskimos from King Island and Wales.

79. Campbell, Joseph
1959
The Mythology of the Primitive Hunters. In: *The Masks of God.* Vol. 1, *Primitive Mythology.* Viking Press, New York. pp. 229-347.

Campbell's general discussion of religious life covers shamanistic performances and myths, animal masters and hunting rites, and other customs of prehistoric and contemporary native groups, including Alaskan and Canadian Indians and Eskimos.

80. Cantwell, John C. 1894 — **Alaskan Boats.** *Outing*, Vol. 23. pp. 388-391.

Lieutenant Cantwell describes canoes and boats used by Tlingit Indians, Aleuts, and Alaskan Eskimos. He obtained information from his early military explorations in Alaska.

81. Carlson, Gerald F. 1966 — **Two on the Rocks.** David McKay Company, Inc., New York.

Random ethnographic information occurs throughout Carlson's account of life with Diomede Eskimos in the 1950s, when he and his wife were stationed on Little Diomede as teachers. The account mostly concerns Eskimo living conditions, health, subsistence, and education in the government school. Chapter 11 discusses uses of shamanism in healing, the loosely knit village council, and some Eskimo mythology; Chapter 12 describes the strong division between male and female work, the numerous extramarital relations in the Eskimo community, and relationships between Eskimo family members; Chapter 15 centers on hunting and subsistence activity, which is principally open sea, sea mammal hunting.

82. Carpenter, Edmond S. 1962 — **Hunters of Savoonga, Eskimo Economy is Based on Walrus Herds.** *Natural History*, Vol. 71, No. 10. pp. 17-27.

Carpenter describes the Eskimos of St. Lawrence Island, with special emphasis on the importance of walrus in their livelihood. He details both traditional and present hunting practices and methods of walrus butchering.

83. Carrighar, Sally 1958 — **Moonlight at Midday.** Alfred A, Knopf, New York.

A writer and naturalist, Carrighar presents her experiences, impressions, observations, and predictions about Alaska and its people, based on two years of biological fieldwork along Alaska's northwest coast in the 1940s. Carrighar became acquainted with Eskimos while living in Nome and Unalakleet, and her book contains ethnographically useful information throughout. Chapters 5, 6, 7, and 8 are particularly informative.

Chapter 5 describes the Eskimo woman's activities within the household. Her life was free of scheduled routine work such as housework and meal preparation, since these activities were very simple. She varied her work as she liked, although it still basically consisted of complementing and supporting her husband's activities.

Chapter 6 focuses on Eskimo children, particularly their undisciplined upbringing and their education in government schools. Carrighar describes how parents instead of thinking or treating their children as children, considered them as reborn souls already having age and experience.

Chapter 7 provides particularly detailed information concerning Eskimo morals and laws. A number of stories illustrate Eskimo methods of settling disputes. Eskimos are characterized as "good jurors" since they seemed always aware of the community network of obligations and social relations in which morals were embedded. Other topics include limited wife exchange, sparseness of personal property, freedom of sexual activity, and permissiveness in social relations.

Chapter 8 briefly describes the shaman's role in Eskimo society and provides several stories about the shaman's activities.

The author also discusses government policies toward Natives, Alaska economic potentials, growth of Alaska's cities, communication and transportation in Alaska, and employment in urban areas.

84. Carson, Lawrence 1945	**The Walrus Hunters.** *Alaska Sportsman*, Vol. 11, No. 7, pp. 10-11, 32-39; No. 8, pp. 12-13, 32-39; No. 9, pp. 16-17, 28-31; No. 10, pp. 16-17, 25-29.

Carson's account of life with the Eskimos of Cape Woolley on the southwestern tip of the Seward Peninsula contains random ethnographic information. It includes a detailed description of walrus hunting.

85. Cavana, Violet V. 1917	**Alaska Basketry.** Beaver Club of Oregon, Portland, Oregon.

Cavana surveys woven wild-rye grass basketry of the Bristol Bay-Kuskokwim River area and coiled grass and willow basketry from the Norton Sound and Arctic Ocean, noting construction materials and decorative designs.

86. Chance, Norman A. 1960	**Culture Change and Integration: An Eskimo Example.** *American Anthropologist*, Vol. 62, No. 6. pp. 1028-1044.

In discussing acculturation in the north Alaska Eskimo village of Kaktovik, Chance suggests that rapid and complete culture change may be more desirable than slow or partial change. He argues that if culture change is slow, the discrepancies and discordances between old culture and new will disrupt the lives of individuals much more than if the culture change is rapid and complete.

Kaktovik made a very successful transition into the white world. Chance attributes part of the success of this transition to a quick and complete change in the economic and educational systems, while family structure, methods of social control, and religion remained stable. Another factor in the successful change might be the fact that Kaktovik was a small community of people sharing a common traditional emphasis on adaptability to new situations.

87. Chance, Norman A. 1960	**Investigation of the Adjustment of the Eskimos at Barter Island, Alaska to Rapid Cultural Changes.** *Arctic*, Vol. 13, No. 3. p. 205.

Chance comments on the *Cornell Medical Index Questionnaire*, given in March and April 1960 to the Eskimos of Barter Island, Alaska. The questionnaire attempted to survey Eskimo mental and physical health as an index of their adjustment to cultural change. Chance suggests that some revisions be made in the questionnaire to reconcile certain discrepancies between Eskimo and white cultural concepts. For example, he suggests that when an Eskimo woman's responses indicate difficulty in decision-making, she is not expressing inadequacy; in Eskimo society, a resolute woman would be deviant.

Chance is essentially carrying forward the basic argument that deviance and pathology are culturally determined.

88. Chance, Norman A. 1961	**Eskimo-White Relations at Remote Military Installations.** Tri-Service Conference on Behavioral Problems of Small Military Groups Under Isolation and Stress, S.B. Sells, Ed. Aero-Medical Lab, Fairbanks, Alaska. pp.57-63.

In broadly outlining factors that establish the tone of Eskimo-white relationships, Chance introduces general information concerning Eskimo adaptation to Western employment and society at military installations.

89. Chance, Norman A. 1962	**Conceptual and Methodological Problems in Cross-Cultural Health Research.** *American Journal of Public Health*, Vol. 52, No. 3. pp. 410-417.

This is primarily a theoretical discussion on the cross-cultural use of the *Cornell Medical Index Questionnaire.* Chance describes his use of the test in a 1960 Barter Island Study. (See Chance 1960, 1962, and 1965 for information about the study.) He considers administrative problems in giving the test, Native conceptions of test questions, and the need to view responses within the context of Native culture.

90. Chance, Norman A. 1963	**Notes on Culture Change and Personality Adjustment Among the North Alaska Eskimos.** *Arctic*, Vol. 16, No. 4. pp. 264-270.

Primarily concerned with effects of rapid acculturation on personality adjustment, Chance discusses his studies of Barter Island Eskimos. These Eskimos occupy a geographically isolated position. They led a relatively traditional existence until the 1950s, when a DEW Line radar installation was built near their village. Their apparently smooth transition from subsistence economy to wage jobs as laborers and semi-skilled technicians suggests the hypothesis "that rapid acculturation may be more conducive to community integration than slow or moderate change, if the newly desired goals are clearly perceived and capable of being integrated into existing social and cultural patterns."

Chance outlined possible factors facilitating the positive adjustment made by the Barter Eskimos and defined two key variables in the acculturation process: (1) the extent of Eskimo-white intercultural contact that had taken place among the villagers, and (2) the extent to which this contact had brought about a shift in Eskimo identification toward the Anglo-American model. Chance further hypothesized that, "those Eskimos who were found to have had relatively little contact with western society and yet strongly identified themselves with that society, would evidence more symptoms of psychological maladjustment than those Eskimos who had a greater degree of intercultural contact irrespective of whether they identified themselves with western society or not."

To correlate white contact with mental disturbance, the *Cornell Medical Index Questionnaire* was administered in 1960 to the Eskimo group under study. According to Chance, the scores did not entirely test the hypotheses, but did show two important relationships: (1) "The Barter Island women tended to have many more symptoms of emotional disturbance than the men," which may reflect greater stress placed on the women as a result of losing their traditional roles without having adequate replacements; and (2) "in all pertinent categories, groups whose contact rank was lower than their identification rank showed more symptoms of emotional disturbance than did groups whose contact and identification ranks were the same or whose identification rank was lower than the contact rank." Degree of contact and degree of identification when considered by themselves revealed no significant differences when correlated to emotional disturbance.

91. Chance, Norman A.
1964

The Changing World of Government Among the North Alaskan Eskimos. *Arctic Anthropology*, Vol. 2, No. 2. pp. 41-44.

Chance traces the transition of the north Alaskan Eskimo from a subsistence economy to a largely wage and welfare existence. He notes that the first significant Eskimo-white contact in the area took place in the 1860s when white whalers began to come north. Soon after contact, new diseases were introduced among the Eskimos with disastrous results. Disease is still rampant among Alaskan Eskimos. Chance notes that the impact of the Public Health Service as an acculturative agent should not be underestimated, since this agency sends a sizable number of Eskimos south for prolonged periods of extended treatment every year.

The first federal schools were established in northern Alaska in the 1890s. The purpose of these schools was to provide education to help integrate the Eskimo into Western culture and industrialized society. For various reasons, the schools mainly failed in this purpose.

Prior to World War II, with few whites in the north, the Alaskan Eskimo had a large measure of autonomy in village affairs. After the war, increased governmental and military interests in the north brought new funds and an increased population to the area. Better economic opportunities and health facilities encouraged migration of the Eskimo to larger population centers. As a result of migration, kinship groups have become less cohesive, traditional leaders less influential, and kin group-based mechanisms of social control have broken down.

Chance concludes by suggesting three alternate orientations for governmental programs in the north; he suggests varying levels of local involvement depending upon the kind of changes desired.

92. Chance, Norman A.
1965

Acculturation, Self-Identification and Personality Adjustment. *American Anthropologist*, Vol. 67, No. 2. pp. 372-393.

In investigating north Alaskan Eskimo problems of acculturation and identity, Chance studied the relationship between self-identification and personality adjustment in a cross-cultural contact situation. He found that if new goals are desired, clearly seen, and permit easy incorporation into existing social and cultural patterns, then "rapid acculturation may be more conducive to socio-cultural integration than slow or moderate change." He also notes that the more an individual Eskimo accepted and identified with white culture, the fewer personality adjustment problems he was likely to experience.

The measurement of disturbance or health was made with the *Cornell Medical Health Index Questionnaire*.

93. Chance, Norman A. 1966 — **The Eskimo of North Alaska.** Holt, Rinehart, Winston, New York.

Chance outlines a general history of Eskimo-white contact in northern Alaska. He notes the change from a hunting economy, which involves cooperative group effort and participation in a social life centered in the karigi (men's house) to a trapping economy, which emphasizes the individual's worth and de-emphasizes the group's importance. He comments on the Eskimo's increasing acceptance of a cash economy and the effects that the need for cash have on the Eskimos.

Chance touches on Eskimo family life, methods of child rearing, problems of youth, and the breakdown of certain traditional methods of social control, religion, and health. He speaks of the fatalism in the Eskimo world view, saying that the Eskimo value system suggests nature is to be lived with, not controlled. In discussing Eskimo adjustment to Western culture, he feels that women have a more difficult time adjusting than men, as the women have less contact with whites than the men. Not knowing the new values, women have a more difficult time validating themselves in terms of Western culture.

The general tone of the work indicates that cultural change will create some difficulties and that northern Eskimos are at some "halfway" stage between traditional and modern culture.

94. Chance, Norman A.
Foster, Dorothy
1962 — **Symptom Formation and Patterns of Psychopathology in a Rapidly Changing Alaskan Eskimo Society.** *University of Alaska Anthropological Papers*, Vol. 11, No. 1. pp. 32-42.

The authors did a study of mental health and disturbance in the northeast Alaska coastal village of Barter Island, using the *Cornell Medical Index Health Questionnaire*.

Most studies using the CMIH questionnaire with both sexes report higher scores (indicating greater mental disturbance) for women than for men. This is also the case among Eskimos, but greater differences in score categories were reported between Barter Island men and women than between men and women elsewhere. A likely explanation is found in the differential psychological stress placed on community residents by rapid acculturation to Western technological and cultural life with consequent loss of traditional Eskimo procedures for gaining status and recognition. This problem is becoming steadily more acute for women than for men. While male Eskimos still have numerous opportunities to gain recognition and prestige, traditional ways for women to gain prestige such as skin sewing, meat butchering, and making traditional clothing have to a large extent been lost and little has been introduced to take their place.

95. Chance, Norman A.
Rin, Hsien
Chu, Hung Ming
1966 — **Modernization, Value Identification, and Mental Health: A Cross-Cultural Study.** *Anthropologica*, Vol. 8, No. 2. pp. 197-216.

This article compares studies on the relationship of value identification to mental health in two societies undergoing rapid modernization—the Eskimos of Kaktovik, a remote northeast Alaska village, and a Chinese population of the Musan district near Taipei, Formosa. The authors give a cultural profile and history of the rapid population changes and economic development in both areas and cite the results of mental health tests given in both places to test the extent of Eskimo contact with Western culture (compared to the Musan Chinese contact with mainland Chinese culture) and the extent to which individuals identify with the new culture.

The findings for the Eskimo group suggest that the combination of little contact and much identification is conducive to emotional difficulties for the individual. Degree of education (measure of understanding new culture) is positively associated both with degree of contact and identification, yet this association is not sufficiently defined to produce significant differences in emotional states among Eskimos with different levels of education.

The authors conclude that the combination of adequate knowledge of modern society plus a strong sense of one's own cultural identity provides positive psychic integration. In contrast, strong modern identification with insufficient knowledge leads to stress. The authors found similar results among the Chinese, though they caution that such comparative research is not easy nor conclusive.

96. Chance, Norman A.
Trudeau, John
1963

Social Organization, Acculturation and Integration Among the Eskimo and the Cree. *Anthropologica*, Vol. 5, No. 1. pp. 47-56.

The authors compare the north Alaskan Eskimo village of Kaktovik and the northern Ontario Cree settlement of Winisk in terms of social organization, acculturation, and integration. They found that the Kaktovik Eskimos had made a fairly successful adjustment to cultural change, while the Canadian Cree had not.

They sought an explanation for this difference in adjustment in the traditional forms of social interaction and organization present in the two groups prior to the introduction of nearby radar sites, and in the type and extent of intercultural contact that took place between the site personnel and the local resident population after contact.

They found that the Eskimo had a tradition of intra-group cooperation and that, although social control usually rested in the family, the community as a whole occasionally dealt with matters of personal deviance. The Cree possessed an ethic of individualism and had little intra-group control.

Eskimos were hired at good wages for construction and maintenance work at the site. The relations between white and Eskimo groups were kept high since the Eskimo workers were valued and respected for their abilities. The Eskimos were encouraged to set up and enforce rules regarding behavior in their village. As a result, morale and enthusiasm for the new way of life was high. In contrast, the Cree were hired at low wages for unskilled tasks. No one seriously attempted to train them for anything. They were socially discriminated against. Their introduction to a wage economy resulted in few long-term jobs, a nearly total abandonment of trapping, a decrease in Indian marriages, and an increase in promiscuity.

97. Chowning, Ann
1962

Raven Myths in Northwestern North America and Northeastern Asia. *Arctic Anthropology*, Vol. 1, No. 1. pp. 1-5.

In this general discussion of the origin and spread of raven mythology, the author suggests that the original route of transmission was from interior Alaskan Indians to the Eskimos, and then to Asia.

98. Cohen, Felix S. 1942	**Handbook of Federal Indian Law.** United States Department of the Interior, Office of the Solicitor. United States Government Printing Office, Washington.

Cohen provides an excellent review of U.S. Native status since the late 1700s. Chapter 21 deals specifically with Alaskan Natives, including their tribal classification, status under Russian rule, and legal status and rights under the U.S. Government. This publication was revised in 1958.

99. Colby, B.N. 1973	**A Partial Grammar of Eskimo Folktales.** *American Anthropologist*, Vol. 75, No. 3. pp. 645-662.

Colby details the story elements from northern Alaskan Eskimo folktales drawn from Spencer's (1969) work into a "grammar" which he believes gives a pure structural analysis. He claims that the categorical components, so arranged, reflect Eskimo usage in both a "context free" and "context sensitive" set of rules. He invents a term, the "eidon" (idea), and uses the "eidons" in Eskimo folktales much as Propp did for Russian tales. He finds a different sequence than Propp—but with similar elements.

100. Collier, John 1973	**Alaskan Eskimo Education, a Film Analysis of Cultural Confrontation in the Schools.** Case studies in Education and Culture, George and Louise Spindler, general editors. Holt, Rinehart and Winston, Inc., New York.

Through the use and analysis of films, this study concretely describes interaction between Eskimo children and their white teachers, and generally considers the advantages and disadvantages of white-oriented education for Natives. Research for the study included filming class sessions in village schools in the Kuskokwim basin area and city schools in Anchorage. On this basis of non-verbal communication, indicators such as eye and hand messages, space adjustment, and attention spans between students and teachers as well as classroom observations, the author concluded the following:

1. Small regional schools offered a more fulfilling program for Eskimo students than did large centers that separated students from "renewing a culture that is locked in ecology.
2. Anchorage exhibited a painful environment where white pace and values weighed down on Native students.
3. Stress in Native students grew higher with each school year as these adolescents faced realities of the white man's world in Anchorage; this was not so in the village where the student was in his own culture group, a supporting environment.
4. There was no difference in behavior patterns of students in schools run by the state, BIA, or church; good teachers did make a difference in student motivation.
5. White education did not provide a positive village and Native self-image.
6. Addition of cultural relevance could greatly improve education effectiveness.
7. There was a noticeable lack of Native teachers.
8. White education goals did not fit Native needs.

In addition to these findings, the study presents a succinct history of white contact in the Kuskokwim basin area, particularly by describing missionary and government educational services and influences.

The overall tone is marred by a Rousseauian perspective.

101. Collins, Grenold 1940	**Habits of the Pacific Walrus.** *Journal of Mammalogy*, Vol. 21. pp. 138-144.

Though this article primarily concerns the natural history of Bering Sea Pacific walrus, it includes some notes about Eskimo hunting methods and uses of the walrus.

102. Collins, Grenold 1940	**Whale Horses are Tough Hombres.** *Alaska Sportsman*, Vol. 6, No. 8. pp. 22-23, 34-35.

Collins visited Point Lay village while investigating Pacific walrus conditions. His account of that visit and a walrus hunt provides a few ethnographic notes on Eskimo hunting methods.

103. Collins, Henry Bascom 1927	**Expedition to Nunivak Island.** *Science*, new series, Vol. 56, No. 1711, Supplement. pp. xii-xiv. (This article is also printed in *El Palacio*, Vol. 23, pp. 423-424, 1927.)

Collins went to Nunivak Island to collect anthropometric information for the Smithsonian Institution in the 1920s. This short article telling about the trip includes description of Native living conditions and housing. Apparently no foreigners lived on the island until BIA teachers were stationed there four years before Collins' expedition. When the teachers arrived, the Natives of one village were living in four large houses, one for the men and three for the women. This separation of sex did not continue after dissuasion by white teachers.

104. Collins, Henry Bascom 1928	**The Eskimo of Western Alaska.** *Smithsonian Institution Explorations and Fieldwork in 1927.* pp. 149-156.

Collins briefly describes several Eskimo villages located along the western coast of Alaska from Bristol Bay to the mouth of the Yukon River. He feels that these Eskimo groups are interesting for anthropological study since they are culturally less developed and more isolated than other Alaska Eskimo groups. The purpose of the author's 1927 visit to western Alaska was to collect physical and cultural anthropological information on the Natives as well as to excavate archaeological sites.

105. Collins, Henry Bascom 1939	**Exploring Frozen Fragments of American History.** *National Geographic Magazine*, Vol. 75, No. 5. pp. 633-656.

Collins, leader of a 1936 Smithsonian Institution and National Geographic Society-sponsored expedition to the Cape Prince of Wales and Bering Sea regions of Alaska, provides brief ethnographic notes on the Eskimos. This nontechnical article primarily concerns migration routes of early man in the far north.

106. Collins, Henry Bascom
1954
Arctic Area. Instituto Panamericano de Geografia e Historia, Mexico.

This succinct publication assembles basic descriptive and historical data on aboriginal peoples of arctic America. Brief summaries define prehistoric ethnic groups, followed by bibliographies of relevant literature. In the Eskimo section, Collins defines three major groups which represent three cultural types: Western, Central, and Eastern. The Western (Alaska) type includes 14 regional groups. Collins discusses Eskimo language groupings, physical and cultural differences between Eskimos and Indians, Old World affinities and origins of Eskimo culture, and Eskimo demographic trends.

107. Collinson, Richard
1889
Journal of H.M.S. *Enterprise*, **on the Expedition in Search of Sir John Franklin's Ships by Behring Strait, 1850-55.** Simpson Low, Marston, Searle, and Rivington, Ltd., London.

The expedition made several trips along Alaska's western and northern coast, wintering once in Camden Bay (1852-53). Collinson's journal includes only occasional reference to Eskimos encountered, usually noting their clothing and material culture. A journal footnote provides general information on Eskimo origins, good humor, fear of strangers, and commercial interests.

108. Conn, Stephen
Hippler, Arthur E.
1973
Paralegals in the Bush. *UCLA-Alaska Law Review.* 3,1:85-102.

The authors argue that certain formal aspects of U.S. law are either so unwieldy or simply unavailable that Eskimos are unable to use them at all, especially to solve interpersonal problems. Historically, the demise of the absolute authority of the trader or missionary, and the decline of the local village council has resulted in no forum to solve local minor problems.

The authors argue that the introduction of paraprofessional lay advocates, in conjunction with a revitalized use of village councils, could dramatically improve the situation.

109. Conn, Stephen
Hippler, Arthur E.
1974
Wedding U.S. Law to Eskimo Tradition. *Juris Doctor* 4,4:40-45.

The authors describe an experimental system of solving minor legal problems in southwest Alaskan communities which makes use of traditional personalized community decisions in lieu of American "conflict model" justice, under the aegis of the Alaska Supreme Court.

Eskimo "law" or general social control, as it evolved locally after white contact, used processes of conflict resolution based on non-punitive reintegration of the offender and reconciliation of aggrieved parties. The experiment underway attempts to use similar methods under the umbrella of Alaskan and U.S. law.

110. Conn, Stephen
Hippler, Arthur E.
1974

Conciliation and Arbitration in the Native Village and the Urban Ghetto. *Judicature* 58, 5:228-235.

This article compares the uses of conciliation and arbitration of disputes in a Philadelphia black ghetto and in rural Eskimo Alaska. The authors stress that for reasons of cultural difference and immense isolation, U.S. law has had inadequate power to solve interpersonal disputes for Alaska's Natives. A system combining U.S. constitutional safeguards and Eskimo genius for conciliation, presently being tried, is seen as a more effective alternative.

Similarly, cultural and class differences make urban blacks unwilling to use the legal system to solve minor interpersonal problems. Where conciliation or avoiding conflict works well with Eskimos, arbitration seems to work well in urban black neighborhoods.

The authors suggest similar "diversions" from established procedures might be effective in many communities.

111. Cook, James
1927

The Alaskan Travels of Capt. James Cook, F.R.S., From the Admirality Report of His Third Voyage. *Alaska Magazine*, Vol. 1, No. 3. pp. 77-102.

This article appears to be an edited version of Cook's 1874 narrative. It includes only his Alaskan account. The English has been modernized, but the article contains the same information as the original narrative. See J.C. Beaglehole (1967) for annotation of Cook's journal.

112. Coon, Carleton S.
1971

The Hunting Peoples. Atlantic Monthly Press Book, Little, Brown and Company, Boston.

Coon surveys still-existing hunting and gathering peoples who survived the nineteenth century without agriculture and without domestic animals except dogs. He does this to study man as he has lived for most of his existence, as a hunter and gatherer. Among the many culture groups from which ethnographic material is drawn, are the Alaskan Eskimos, especially the Tikeraramiut and the Nunivak, and the northwest coast Indians, including the Tlingit, Haida, and Tsimshian. Coon's bibliographic references include Lantis, Mowat, Oswalt, and Rainey on Eskimos, and Boas, Drucker, Oberg, and Rohner on northwest coast Indians.

113. Coxe, William
1966

Account of the Russian Discoveries Between Asia and America. University Microfilms, Inc., Ann Arbor. (First printed by J. Nichols, London, in 1780.)

Coxe's work is the second English account of Russian discoveries in Alaska. (The first was G.F. Muller's, *Voyages From Asia to America, for Completing the Discoveries of the North West Coast of America*, published in 1761, which covered Russian explorations in the Bering Sea before 1745.)

The Coxe narratives cover Russian explorations since 1745. Though the narratives have undergone several translations, they remain one of the earliest primary sources of Aleut and Kodiak Eskimo information. The first part is a nearly complete translation of an anonymous German treatise which summarizes twenty-four voyages of Russian hunters and merchants to Bering Sea, Copper River, and Aleutian island areas. One section briefly treats Kodiak Native subsistence and material culture. The second part deals with Russian-Chinese fur trading and contains no Alaskan Native ethnographic information.

The narratives are noteworthy in their recognition that the inimical relations which existed between the Natives and Russians usually resulted from Russian maltreatment. They also note the poverty and hunger of the area, which was exacerbated by Russian practices of extracting furs from Natives as tribute and of taking hostages.

114. Cross, James F.
1908

Eskimo Children. *Southern Workman*, Vol. 37. pp. 433-437.

Cross, a missionary stationed at Cape Prince of Wales, discusses Eskimo child raising, indicating that Native children were generally well cared for. He stresses the following points:

1. For the first year of life, a child spent most of its time on the mother's back or close to the mother.
2. Children were involved in games and group play by the time they were four or five years old, and were usually good losers.
3. Children had no regular bedtime or eating hours.
4. At age nine or ten, boys moved into the kashgee where they began their education; by age fourteen, they were capable of subsistence living.

115. Cumming, John R.
1954

Metaphysical Implication of the Folk-Tales of the Eskimos of Alaska. *Anthropological Papers of the University of Alaska*, Vol. 3, No. 1. pp. 37-63.

This compares various Eskimo myths and folktales according to basic concepts of cosmology, origin of the universe, separate origin myths, nature of man, nature of self, freedom and determination, spiritualism, supernatural abodes, and spirit activities. It also gives the storytelling setting, including time, place, and conditions.

The author concludes that Eskimo folktales suggest that the Eskimo universe is an ordered one. In this cosmos "self would comprise spirits, two or three in number, a consciousness or mind, and a physical structure. Eskimo man related his reality to the supernatural or natural world about him, and tended toward determinism." (p. 62)

Eskimo folktales indicate a polytheistic concept of the supernatural. A creator god exists along with other deities that deal with man. However, there is no sedna myth in Alaska, unlike more easterly Eskimos. The theme of sun and moon as incestuous brother and sister is common. The raven is characterized as a trickster as elsewhere in North America.

116. Curtis, Edward S.
1970

The Alaskan Eskimo. *The North American Indian*, Vol. 20. Johnson Reprint Corporation, New York. (First published in 1930.)

Curtis began compiling a record of information and films on North American Indians in 1896 to preserve information on the disappearing native groups. This immense project took him thirty years to complete and resulted in a twenty-volume series. Alaska Eskimos are among the groups included (volume 20).

Curtis did his Eskimo fieldwork in 1927 along Alaska's western coast. He treats

Eskimo groups from Nunivak Island, Hooper Bay, King Island, Little Diomede Island, Cape Prince of Wales, Kotzebue, Noatak, and Selawik, providing a glimpse of the general features of these cultures and a substantial amount of folklore from each area.

Curtis gives the most detailed information about Nunivak Eskimos, particularly about their subsistence base and material culture. Several pages also outline features of their social culture: village composition, household groups headed by the father or grandfather, lack of village chief, the food exchange which constituted a marriage ceremony, birth and death taboos and observances, and important life event ceremonies.

The author treats Diomede social customs briefly, with material on birth taboos and observances for males and females, the boy's education by his father and the girl's by her mother, the boy's first kill ceremony (which marked his marriageability), burial practices, and beliefs about the dangerous spirits of the dead.

The remaining groups are treated in much less detail with only a few introductory pages for each followed by a mythology section.

Nunivak Ceremonies

Bladder Feast
The Anuchchihkiyum Ceremony
The Messenger Feast
Spring Hunt Ceremony, or the Consecration of the Kaiak
Hair-seal Ceremony
Summer Hunting Ceremony
Ceremony for a Boy on Catching His First Bird
Walrus Ceremony

Nunivak Mythology

The Origin of Nunivak Island (as told at Cape Etolin)
How People Came to Cape Etolin
The Origin of Nunivak Island (as told at Nash Harbor)
How People Came to Nash Harbor
The Obtaining of Light
The Seal-spirits
The Flounder-spirit
The Wolf-spirit
The Cannibal Dwarfs
Spider Comes to Earth
The Monster Serpent
The Woman in the Fish-skin Parka
How a Family Preserved Youth and Strength
The Fifth Brother Marries a Corpse
Raisers of the Dead
The Woman Who Went into the Sky
The Man Who Became a Fox
The Price of a Wife
The Penalty for Leaving the Puberty House
The Wife-stealer

King Island Mythology

Origin of King Island
The First Woman Comes to King Island
The Gleaming Belt-ornament
The Bird Woman
The Man Who Wished to Become a Medicine-man
The Ivory Tusk and the Fish Belly
The Story of Yumuk

Little Diomede Mythology

The Story of Manina
The Story of Ubuk
Sea-man and Moon-man
The Big Diomede Medicine-man
Siuktinyi and Angasuk
The Orphan Who Raised the Dead
Story of Unguktunguk
Story of Unurutuk

Cape Prince of Wales Mythology

The Son of Oglazhuna
The Land of the Whale People
A Good Whale-hunter
Story of Putuguk
The Man Taught by Walrus
The Spirit Marks on the Men's House
The Woman Taught by Spirit Medicine-men
The Man Who Married a Polar Bear

The Kotzebue Eskimo Mythology

Legend of the Messenger Feast
The Trap
The Lost Boys
The Spirit Wife
The Tree-man
Eagle-woman
Story of Kaiyonanit
Story of Ululina
The Trader

Noatak Mythology

Origin of the Messenger Feast
The Four Wolf-spirits
Sun-man
The Fisherman
The Serpent Killer
The Giant Mouse
Story of Uguknik
The Kobuk Massacre
Warfare with the Kobuk

Kobuk Mythology

Raven Brings Land
Raven Brings Light
The Kobuk Traveler
The Youth Who Slew the Serpents
The False Wife
The Youth Who Learned to Laugh
How Squirrels Came to Make Many Holes

Selawik (Silivik) Mythology

The Rescuer
The Powerful Orphan
The Rescue of the Stolen Wives
The Hunter Who Went to the Moon

The Six Medicine-men
The Powerful Medicine-woman

Appended Legends

Nunivak

Death of Crow
Squirrel's Skin Becomes Red
The Disobedient Field-mouse
Why Loon Has a Stiff Neck
An Exchange of Families
How Spotted Seal Became Humpbacked
Mouse Decides to Remain on Land
Adrift on the Ice-floe

King Island

Kahta, the Magician
The Mother-in-law Medicine-woman
The Wife-beater
The First Fish at King Island

Little Diomede Island

Story of Unroasiuk
The Killerwhale-spirit

Cape Prince of Wales

The Youth Who Married a Crane
The Strong Young Man
The Spy

Kotzebue

Klinkalik
The Youth Who Killed the Whale-man
The Ravenous Baby

Noatak

The Shouter

Kobuk

Fox and Bear
Crow Finds a Caribou

Selawik

The Woman Who Became a Bear
An Indian Raid

117. Dakin, Florence C.
Thomas, Edith Richmond
1944

On the Ice-Pack's Rim. *Alaska Sportsman*, Vol. 10, No. 11. pp. 16-17, 30-33.

Dakin took charge of the Presbyterian hospital at Point Barrow in 1921 and held the position for eight years. Her article relates experiences during that time and includes notes on Barrow Eskimos' living conditions.

118. Dale, George A.
1953

Northwest Alaska and the Bering Sea Coast. *Societies Around the World*, Vol. 1. pp. 165-187.

Between 1935 and 1949, Dale was first a supervisor and then Director of Education for the Alaska Native Service, U.S. Department of the Interior. From his experiences and observations of Eskimos in northern Alaska, he provides a rather useful exposition of present-day Eskimo life with special emphasis on means of livelihood and acculturative influences.

119. Dall, William H.
1869

On the Distribution of the Native Tribes of Alaska and the Adjacent Territory. *Proceedings of the American Association for the Advancement of Science*, Vol. 18. pp. 263-273.

This reference is useful for describing distribution of Alaskan Natives and brief historical information.

120. Dall, William H.
1877

On the Distribution and Nomenclature of the Native Tribes of Alaska and the Adjacent Territory. In: *Contributions to North American Ethnology*, Vol. 1, Part 1. Department of the Interior, U.S. Geographical and Geological Survey of the Rocky Mountain Region. United States Government Printing Office, Washington. pp. 7-40.

Dall presents his classification of Native tribes, giving brief notes on tribal names, local areas and villages, ethnography, and population estimates.

121. Dall, William H.
1877

Tribes of the Extreme Northwest. In: *Contributions to North American Ethnology*, Vol. 1, Part 1. Department of the Interior, U.S. Geographical and Geological Survey of the Rocky Mountain Region. United States Government Printing Office, Washington.

This contains a collection of papers, primarily written by Dall. One paper concerns Eskimo ethnography: "On the Distribution and Nomenclature of the Native Tribes of Alaska and the Adjacent Territory." It is annotated under its own title.

122. Dall, William H.
1884

On Masks, Labrets, and Certain Aboriginal Customs, with an Inquiry into the Bearing of Their Geographical Distribution. In: *Third Annual Report of the Bureau of Ethnology, 1881-82*. United States Government Printing Office, Washington. pp. 67-203. (Also printed as a Miscellaneous Document of the House of Representatives, Document 32, 48th Congress, 2nd Session, U.S. Government Printing Office, Washington. 1885.)

A detailed culture trait study, this work was based on Dall's own field observations and examination of museum collections. After devising a classification system for mask types, he surveyed examples found in various parts of North America. Between pages 121 and 136, Dall covers central Alaska, western, and northern Eskimo masks and headgear, and provides some information on Native ceremonial life.

123. Dall, William H. 1885	**The Native Tribes of Alaska.** *Proceedings of the American Association for the Advancement of Science*, Vol. 34. pp. 363-379.

In an address to the American Association for the Advancement of Science in 1884, Dall sketched the history of anthropological study in Alaska and briefly suggested a revision of the current classification of Alaska Native groups, proposing some changes from his earlier classification in Vol. 1 of *Contributions to American Ethnology*. The classification is based on geographical location of Alaska Native groups and includes some ethnographic information.

124. Dall, William H. 1970	**Alaska and Its Resources.** Arno Press, Inc., New York. (First published by Lee and Shepard, Boston, 1870.)

One of Dall's most comprehensive works, this compiles information on Alaska geography and ethnography. The first part contains narratives of his explorations along Norton Sound, the Yukon River, and in the Interior. The second part includes sections on Alaska geography, history, inhabitants, and resources.

Based on his initial observations of Eskimos at St. Michael in Norton Sound, Dall described Eskimo stature, housing, clothing, boats, bathhouses, and subsistence. Detailed information on the Norton Sound Eskimo comes after his expedition returned from the Interior. He covers Eskimo material culture, the Eskimo's physical similarity to Asian natives, typical Eskimo good humor, Native demoralization by traders, and marriage customs. Although Dall described no marriage ceremony, he said marriage relations were frequently established between Eskimos of different tribes. Children were prized, but infanticide was common. Dall commented on how well the men treated their wives and children. Children were seldom punished. He also devoted several pages to describing Eskimo subsistence activity. Several additional pages describe Norton Sound Eskimo (Unalakleet) ceremonial life, particularly community dances for marking different seasons, potlatch festivals given by relatives of the dead, and various inter-village dances.

Further summary notes on Alaskan Eskimos occur in the second part of Dall's book, in Chapter 3, "Aboriginal Inhabitants." This chapter includes a tribe-by-tribe survey of Eskimos and other Alaskan Natives. Geographic locations and random ethnographic material is introduced in the survey.

125. Dawson, George M. Dall, William H. Ogilvie, William 1898	**The Yukon Territory.** Downey and Company, Ltd., London.

This work contains Dall's narrative of his 1866-68 expedition to Alaska, Dawson's narrative of 1887 exploration in the Yukon District, and extracts from Ogilvie's 1896 Yukon District exploration report. Dall's narrative includes Eskimo ethnographic information, which can be found in the preceding annotation.

126. Dinsmore, Clark
1941

Bering Sea Patrol. *Alaska Sportsman*, Vol. 7, No. 3. pp. 12-13, 23-26.

This article describes a narrative of Dinsmore's experiences aboard the U.S. Coast Guard ship *Haida* patrolling the Bering Sea in 1940. It includes scattered information on Natives of St. Lawrence Island, Pribilof Islands, and King Island, and describes an Eskimo polar bear hunt.

127. Drebert, Ferdinand
1959

Alaska Missionary, a Testimony to God's Faithfulness, and to the Power of the Gospel. Moravian Book Shop, Bethlehem, Pa.

Drebert describes his experiences as a Moravian missionary among Eskimos of the lower Kuskokwim between 1912 and 1954. He provides random information on shamanistic practices, hunting superstitions, infanticide, arranged marriage, and Native health conditions. Though he admired Eskimo hospitality, their standards of cleanliness and food preparation bothered him.

128. Driggs, John B.
1905

Short Sketches from Oldest America. George W. Jacobs and Company, Philadelphia.

Beginning in 1890, Driggs spent many years at the Point Hope Episcopal mission station. As both doctor and teacher, he became well acquainted with the Eskimos. His book presents glimpses into the lives of these people through a series of short stories:

The Tragedy of the Three Brothers
The Metigewek
Origin of Man
What Brought Age into the World
Toongna
The "Ongootkoot"
Webukside
Birth of Tooloogigra
Day and Night
Man's First Constructed Home
The Mammoth
Fire-Making
Instruments
Music
Wooden Faces
The Evolution of the Cook
Chokarluke
Introduction of Tobacco
Winter Evenings and Stories
Allugua
Caterpillar
Tungnaluke's Perplexity
The Raven, the Barnacle Goose, and the Whale
Courtship
The Wooing of Billy Fishtail
Writing.

129. Driver, Harold E.
Massey, William C.
1957

Comparative Studies of North American Indians. *Transactions of the American Philosophical Society,* new series, Vol. 47, Part 2.

This comprehensive reference includes material and social cultural traits of all North American native cultures in a format which is useful in comparative studies.

130. Durham, Bill
1960

Canoes and Kayaks of Western America. Copper Canoe Press, Seattle.

Durham describes construction, equipment, handling, uses, and origins of Eskimo and Aleut watercraft, including quotations from E.W. Nelson.

131. Eells, Walter Crosby
1933

Mechanical, Physical, and Musical Ability of the Native Races of Alaska. *Journal of Applied Psychology,* Vol. 17, No. 5. pp. 493-506.

Eells provides general results of tests given to Alaska Eskimo, Aleut, and Indian children in a general education survey. Tests include the MacQuarrie test for mechanical ability, Brace scale of motor ability, Snellen chart for vision, a whispering test for keenness of hearing, and the Seashore measures of musical talent. The tests were part of an Alaska Native education survey by Anderson and Eells in the early 1930s. The report of that survey is annotated under Anderson and Eells, *Alaska Natives* (1935).

132. Eels, Walter Crosby
1933

Mental Ability of the Native Races of Alaska. *Journal of Applied Psychology,* Vol. 17, No. 4. pp. 417-438.

Eells discusses Stanford-Binet and Goodenough scale results of Eskimo, Aleut, and Indian children. The tests were given as part of an Alaska Native education survey by Anderson and Eells in the 1930s which is annotated under Anderson and Eells' report, *Alaska Natives* (1935).

133. Eide, Arthur Hansin
1952

Drums of Diomede. House-Warven, Publishers, Hollywood, California.

Written by a missionary-teacher-government agent, this is a popular account of life among the Diomede Island Eskimos in the 1920's and 1930's. The ethnographic information appears randomly throughout and covers Diomede Eskimo subsistence activities, hunting methods, family organization, and housing. Chapter 8 includes a concentrated amount of material on the informality of marriages and wife trading (which functioned primarily to establish blood relationships). The narrative also contains some mythology.

134. Eide, Arthur Hansin
Gist, Arthur S.
Gist, Ruth Palmer
1930

New Stories from Eskimo Land. Harr Wagner Publishing Company, San Francisco.

Bowdlerized general information on Eskimos written for children.

135. Elder, Max Q., ed.
1954
Alaska's Health: a Survey Report [illegible] the United States Department of the Interior. Alaska Health Survey Team, Thomas Parran, Chief. Graduate School of Public Health, University of Pittsburgh.

In a 1953-54 survey of Alaska health conditions, Elder relates Native health conditions and needs to government health services. In the Eskimo section of the report, he deals with health conditions from the time of first contact, population decreases, epidemics, socialization, and subsistence practices as they each relate to health, economic, and social problems. He concludes with recommendations for changes in government economic and health policies toward Natives.

136. Elliott, Charles P.
1900
Salmon Fishing Grounds and Canneries. In: U.S. Congress, Senate Committee on Military Affairs, *Compilation of Narratives of Explorations in Alaska.* Senate, 56th Congress, 1st Session, Report No. 1023. United States Government Printing Office, Washington. pp. 738-741.

A section at the end of Elliott's short report provides Prince William Sound and Kodiak Eskimo population estimates for 1898-99.

137. Elliott, Henry W.
1897
Our Arctic Province, Alaska and the Seal Islands. Charles Scribner's Sons, New York.

Elliott's popular account represents a comprehensive summation of his Alaska experiences during the last thirty years of the nineteenth century. A naturalist, artist, and conservationist, he focuses on the history, geography, and animal life of southeast, central, and Aleutian areas of Alaska, giving particular attention to the sea otter and seal fisheries. Elliott includes random observations and impressions of Eskimo and Indian living conditions, villages, hunting methods, and relations with Russian and American traders. His descriptions of Native life apply to the entire Alaska coastal area, but are of limited relevance to inland peoples.

138. Emmons, George Thornton
1906
Conditions and Needs of the Natives of Alaska. *Southern Workman*, Vol. 35. pp. 306-310.

This policy-oriented excerpt from an official report by Navy Lt. Emmons to President Roosevelt in 1905 considers the needs of Alaska Natives which government services might address. On the basis of the existing conditions among Alaska Natives, Emmons divides them into two classes: (1) those who are self-sustaining and need only supervision, education, and moral support; and, (2) those who have been deprived of their natural means of living by the opening up of the country and need material assistance in addition to the above. In the first class, the author includes the Tlingits, Haidas, and Tsimsheans; in the second, he includes the Aleuts, Athabascans, and Eskimos, who make up the bulk of the Alaska Native population.

139. Emmons, George Thornton 1923 — **Jade in British Columbia and Alaska, and Its Use by the Natives.** *Indian Notes and Monographs*, No. 35, ed. by F.W. Hodge. Museum of the American Indian, Heye Foundation, New York.

Emmons briefly describes examples of jade artifacts, discussing sources of the stone, its uses, and techniques of manufacture.

140. Essene, Frank J. 1953 — **Eskimo Mythology.** *Societies Around the World*, Vol. 1. pp. 154-157.

Essene's article generally discusses Eskimo mythology, providing the following classification system:

Oral Literature:

Myths: Myths are often high in emotional content, usually concerned with religion, and normally accepted by the Eskimo on faith.

Tales: These often contain some elements of the supernatural and are usually recognized by the listeners as fiction.

Legend: These include history with the possibility of some truth.

Hero Stories: These include most Eskimo stories and are built around a simple hero theme.

Animal Spouse Stories: Half-human and half-animal figures are in these stories; the stories often concern animal spouses and accent sexual details.

Creation Stories: These are especially complicated in western Eskimo areas.

Animal Stories: These characteristically short stories are only told by western Eskimos.

141. Fainberg, L.A. 1967 — **On the Question of the Eskimo Kinship System.** *Arctic Anthropology*, Vol. 4, No. 1. pp. 244-256. (Translated from Russian by Charles C. Hughes.)

Fainberg presents a detailed discussion of whether matrilineal clans existed in Alaskan, central Canadian, and Greenland Eskimo cultures. Based on a scholarly reconstruction of Eskimo social organization in the eighteenth and nineteenth centuries, from early ethnographic literature and an analysis of present-day Eskimo kinship survivals, Fainberg concludes that the Eskimos originally had an exogamous, matrilineal clan system. This disappeared as clans spread apart, especially where Eskimos became nomadic in vast stretches of unpopulated areas in central Canada and Greenland. The maternal nature of the original clan groups, however, is reflected in the present-day survival of matrilineality, matrilocality, men's house institution, women's independent situation, predominance of female deities in Eskimo mythology, and kinship terminology which reflects dual exogamy.

142. Federal Field Committee for Development Planning in Alaska 1968 — **Alaska Natives and the Land.** United States Government Printing Office, Washington.

This comprehensive study compiles background information on Natives, land use and resources in Alaska for use in resolving the Alaska Native land claims. As stated in an introductory letter, the author's effort has been to "record all relevant, available data and information on the Native peoples, the land and resources of Alaska, the uses which these people have made of them in the past, their present uses and ownership, and the future. . ."

The ethnographic information is brief, limited to an overview of each Alaska ethnic group with most attention centered on subsistence information.

143. Fejes, Claire
1959
Eskimo Masks. *Beaver*, Outfit 289. pp. 56-57.

Fejes briefly describes the construction and uses of Eskimo masks, quoting largely from Margaret Lantis.

144. Fejes, Claire
1966
People of the Noatak. Alfred A. Knopf and Company, New York.

An impressionistic statement of the people of the Noatak region—Point Hope, Noatak, and Kivalina. Fejes gives information on the importance of sea mammal hunting and the religious rites associated with it. She also notes the permanence of traditional, open, and supportive Eskimo child-rearing patterns, the viability of Native language, the importance of festivals, and some complications ensuing from acculturation. She discusses the interrelationship of old and new life ways, stressing the importance of cash and the services provided by health and educational institutions.

145. Feldman, Carol F.
Bock, R. Darrell
1970
Cognitive Studies Among Residents of Wainwright Village, Alaska. *Arctic Anthropology*, Vol. 7, No. 1. pp. 101-105.

The authors present results from the first phase of their 1967 studies in a remote north Alaska Eskimo village in which they used: "(1) the Raven's Progressive Matrices, a test which has been used extensively for cross-cultural testing of abstract reasoning ability; (2) a revised form of the Guilford-Zimmerman Spatial Visualization Test IV; (3) an English vocabulary test; and (4) a new bilingual concept-induction test. The present effort was in the nature of a pilot study designed to explore the problems of test administration and the measurement of cognitive skills in these subjects."

Findings suggest relatively high levels of perceptual and cognitive operation among Eskimos.

146. Field, Kate
1890
Natives of Alaska. *Kate Field's Washington*, Vol. 2, July 23, pp. 50-51; July 30, pp. 66-67; Aug. 6, pp. 131-133; Sept. 17, pp. 178-179; Sept. 10, pp. 162-163; Sept. 24, pp. 195-196; Oct. 8, pp. 226-227; Oct. 15, pp. 243-244.

Volume 2 in this series of articles briefly comments on Eskimo and Athabascan livelihood and character. The series generally concerns the Tlingit Indians.

147. Foote, Don Charles
1964
American Whalemen in Northern Arctic Alaska. *Arctic Anthropology*, Vol. 2, No. 2. pp. 16-20.

This is a short, general statement of the impact of white whalers on the northwest arctic coast of Alaska. White whalers apparently first came into this area about 1819-20.

Until the period between 1848-54, very few ships sailed any great distance north of the Bering Strait. Contact between arctic Alaska Eskimos and American whalemen did not begin until after the middle of the nineteenth century. Around this time, firearms and liquor began to be introduced, and widespread epidemics of venereal disease, whooping cough, influenza and pulmonary infections were reported.

Contact in the period of 1850-80 came about as a result of whalers landing, sailors deserting, and Eskimos hired as crew members or visiting onboard whaling ships.

The late contact period, 1880-1912, saw the establishment of shore stations by whalers. Missionary groups and government agencies quickly followed, making a distinct change in the history of Eskimo-white contact.

Culture change came slowly in northwestern arctic Alaska. Acceptance of new ideas through face-to-face contact with whalers did little to change traditional Eskimo beliefs. The effect of whites, however, was great in other ways. White whalers hunted bowhead whales and Pacific walrus in such numbers that even now these mammals have not returned to their pre-1850 population level. This falling sea mammal population probably had no massive effect upon the Eskimos because the Eskimo turned to caribou when sea mammals became too scarce. However, Eskimo population was declining at the same time through disease.

148. Foote, Don Charles
Williamson, H.A.
1966

A Human Geographical Study. In: *Environment of the Cape Thompson Region, Alaska,* Norman J. Wilimovsky and John N. Wolfe, eds. USAEC, Division of Technical Information. U.S. Atomic Energy Commission, Oak Ridge, Tenn. pp. 1041-1107. (First published in 1961 as "A Human Geographical Study of Northwestern Alaska," USAEC publication PNE-444.)

This is a description of three Alaska Eskimo groups: the Tigaragmiut at Point Hope, and the Nautaktomiut and Noatagmiut at Noatak. The authors give a general history of these Eskimos from pre-contact times to the present. Earliest Eskimo-white contact in this area occurred about 1850 when American whalemen came into the region. The whalers disrupted the region's basic ecological systems and introduced diseases which reduced the Eskimo population by about half. After 1885, when Americans began settling on the land, Native economy became increasingly bound to the continental American market and the Federal government. Eventually, the three Eskimo groups discussed centered their activities in the villages of Point Hope and Noatak. Today, the seasonal activities of the two villages represent a balance between traditional hunting patterns and a wage economy.

This is a good general work on change in northwest Alaska circa 1940-1950. In discussing change, the authors state that introduction of the rifle was significant mainly in changing hunting patterns. An Eskimo with a rifle could hunt as an individual anywhere and any time game was available. The impact of Americans settling on the land was also great. White settlements soon encouraged the development of interdependence between Eskimo and white groups.

The authors look at Point Hope and Noatak primarily in terms of hunting patterns and food: the amount of food, how it is gathered, and how it is prepared. In discussing Noatak, the authors focus on major developments in traditional living patterns during the 1940-50 period.

In addition they discuss the impact of increased transportation and communication, the territorial guard, state welfare agencies, and the U.S. Public Health Service and Bureau of Indian Affairs. They note that increased summer employment has meant increased consumption of outboard motors, radios, and other cash goods.

Foote carried out two additional similar studies in the same area for the Atomic Energy Commission (AEC): "The Economic Base and Seasonal Activities of Some Northwest Alaskan Villages; A Preliminary Study," and "The Eskimo Hunter at Noatak, Alaska: Winter 1960; Summer 1960," (AEC Contract no. AT(04-3)-315). These reports can be obtained from the AEC.

149. Forrest, E.C. 1937 — **Daylight Moon.** Frederick Stokes Company, New York.

This work covers the author's three-year study in Wainwright in northwest Alaska during the late 1920s and early 1930s. He was a teacher in the village but was also considered a missionary by the Eskimos who did not have any other traditional way of relating to whites.

Forrest discusses many details in the style of this relatively unacculturated group (1930s), concentrating on material culture, the daily round of life, and Eskimos' confusion over religious values instilled by various missionaries.

150. Fortuine, Robert 1966 — **Health Conditions Among the Eskimos of the Yukon-Kuskokwim Delta, Alaska.** *Polar Notes*, No. 6. pp. 7-22.

Fortuine outlines the history of medical conditions and reports results of a 1966 health survey in the Kuskokwim delta region. He notes several devastating epidemics: 1836-40, smallpox; 1895-96, chickenpox and whooping cough; 1900-01, influenza; 1906, diphtheria; 1918-19 and 1927, "Spanish influenza." There is more detailed statistical information on recent disease occurrences. The delta Eskimos have an exceptionally high birth rate, higher than other Alaska Natives as a whole and twice the national average. They have an unusually high occurrence of three rare hereditary diseases (congenital methemoglobinemia, familial arthrogryposis, and the salt-losing adrenogenital syndrome), and high levels of chronic otitis media. The author also reported a high incidence of deaths from trauma.

151. Foulks, Edward F. 1972 — **The Arctic Hysterias of the North Alaskan Eskimo.** *Anthropological Studies No. 10*, David H. Maybury-Lewis, editor. American Anthropological Association, Washington.

Foulks, in what is probably the best article of its kind extant, presents an extremely detailed analysis of the nature and possible causes of "arctic hysteria," a group of mental disorders characterized by recurring episodes of altered consciousness accompanied by memory loss, which is clinically diagnosed as conversion hysteria. Foulks hypothesizes that the disorder is caused by the interaction of biological, psychological, and historical-cultural elements. He sought to identify the critical variables and to integrate them into an explanatory model. After surveying the occurrence and frequency of arctic hysteria and presenting several case histories, Foulks summarizes influences of the arctic environment on life and aspects of Eskimo social culture, personality, and psychobiology, that he believes predisposed Eskimos to arctic hysteria:

(1) The harsh and barren arctic environment has adverse effects on the functioning of

the Eskimo's central nervous system, caused by such things as abnormalities of calcium levels, uneven diet, and unusually low humidity conditions.

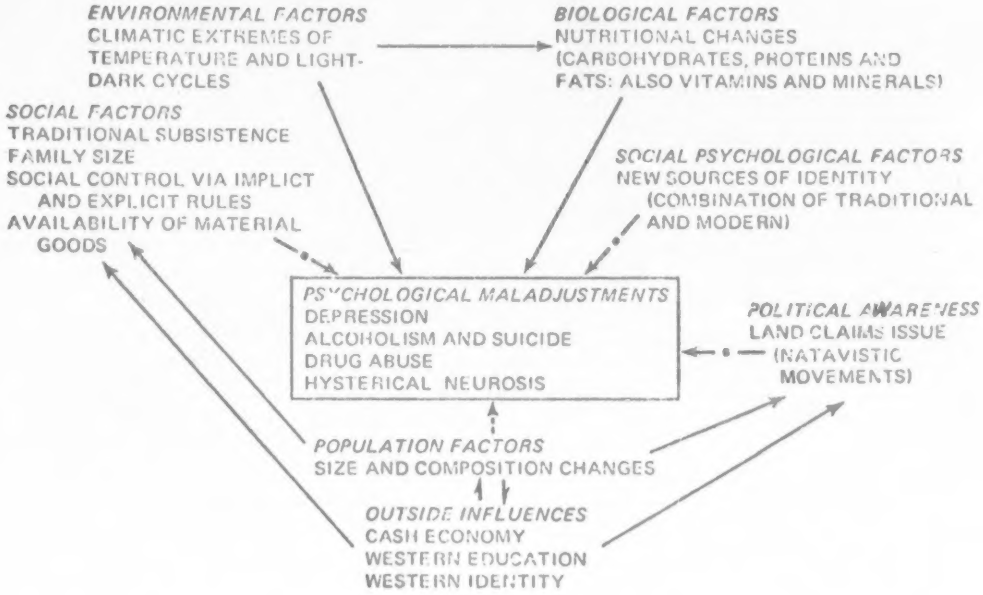
(2) Eskimo cultural traditions do not provide a diversity of roles which could accommodate idiosyncratic personal needs; their value system is not flexible; cooperation and "getting along" is valued as the highest human virtue; mutual monitoring of each and every individual in the small Eskimo society is both necessary and feasible; much close personal contact and crowded living conditions characterizes home life.

(3) Many Eskimos living in predominantly Native villages have a history of severe, chronic otitis media. The infections often leave a person with residual impairments to the central nervous system ranging from severe cerebral palsy and epilepsy to minimal cerebral dysfunction which may affect intelligence, ability to read, and ability to concentrate.

(4) Eskimo personality is vulnerable to shame and hence to dissociative escapes such as hysterias.

In passing, Foulks dismisses the calcium deficiency theory of hysterias as only a partial possible cause. Perhaps more important, he feels, are the effects of the unusual diurnal and circadian rhythms of the arctic which, in conjunction with other factors, may affect the neurophysiochemistry of the brain.

Foulks concludes by proposing a multifactor model showing influences of environment and recent social changes on north Alaska Eskimo life and mental health:


ENVIRONMENTAL FACTORS
CLIMATIC EXTREMES OF TEMPERATURE AND LIGHT-DARK CYCLES
BIOLOGICAL FACTORS
NUTRITIONAL CHANGES (CARBOHYDRATES, PROTEINS AND FATS: ALSO VITAMINS AND MINERALS)
SOCIAL FACTORS
TRADITIONAL SUBSISTENCE
FAMILY SIZE
SOCIAL CONTROL VIA IMPLICT AND EXPLICIT RULES
AVAILABILITY OF MATERIAL GOODS
SOCIAL PSYCHOLOGICAL FACTORS
NEW SOURCES OF IDENTITY (COMBINATION OF TRADITIONAL AND MODERN)
PSYCHOLOGICAL MALADJUSTMENTS
DEPRESSION
ALCOHOLISM AND SUICIDE
DRUG ABUSE
HYSTERICAL NEUROSIS
POLITICAL AWARENESS
LAND CLAIMS ISSUE (NATAVISTIC MOVEMENTS)
POPULATION FACTORS
SIZE AND COMPOSITION CHANGES
OUTSIDE INFLUENCES
CASH ECONOMY
WESTERN EDUCATION
WESTERN IDENTITY

152. Fulcomer, Anna 1898
An Eskimo "Kashim." *American Anthropologist*, Vol. 11. pp. 55-58.

Fulcomer's brief article successfully describes the inside of an Eskimo *kashime* (men's house). She reports that village men spent their free time in this structure, leaving the Native houses in the possession of women. Women were not allowed in the *kashime* except to bring food or to attend special dances. Male visitors and strangers were allowed to enter the *kashime.*

153. Gapp, Samuel H. 1928
Where Polar Ice Begins or the Moravian Mission in Alaska. Religious Education Board of the Moravian Church in America. Comenius Press, Bethlehem, Pa.

Gapp's short introduction to Alaska describes climate and resources, Eskimos, and Moravian missionary work in the Kuskokwim area, with emphasis on the Eskimos and the church's efforts to Christianize them. Though ethnographic information covers all aspects of Eskimo culture, and is descriptively accurate, it is heavily biased and shows the missionary's moral view of the Eskimos as dirty, stupid, and superstitious.

Gapp describes Eskimos as living in squalor in small smoky houses. The kashgee, the dominant structure in the village, functions as both men's house and community center. There are high levels of morbidity and mortality and hence, magical amulets for protection. Marriage relationships are brittle, pregnant women are excluded, and infanticide exists, but children lead a pleasant life. Gapp expresses surprise that lack of discipline nonetheless produces shy adolescents. In addition, he notes the depressed position of women and discusses the magical attitude that all the universe is somehow connected. Finally, he describes Eskimo religious ideas and their vagueness, as well as Native fear of spirits and the dead.

154. Garber, Clark M. 1934
Some Mortuary Customs of the Western Alaska Eskimos. *Scientific Monthly*, Vol. 39. pp. 203-220.

Primarily giving information from the lower Kuskokwim area, the author does not distinguish particular differences in specific places. He offers a good, general summary of burial practices with sixteen photographs of graves.

Burial rites differed among various western Alaska groups, but it was customary to remove a corpse from the house on the same day death occurred. The corpse was taken out through the small window in the top of the structure. Mourning continued until the body was removed, but friends and relatives did not cry. This reflects a myth associated with mourning: if relatives and friends of the dead shed tears of sorrow, the river of tears would swell to such an extent that the dead person's spirit would be unable to cross and would have to wander about until the flood or tears subsided.

In the coastal area south of Norton Sound, the corpse was placed in a sitting position against a stake on the tundra. In areas further south from Norton Sound, the corpse, also in a jackknife position, was wrapped in hides and put into a box. North of Norton Sound, they dressed the body in new fur clothing. They did not jackknife the body, but lay it full length on a rough-hewn plank deposited on the ground. Those living south of Norton Sound believed that the spirit of dead males remained with the body for five days; with the female body, for four days. During this time, no one could work with a sharp-edged tool because the spirit of the dead person might be injured. Also, no work could be done at all for one day. North of Norton Sound, the same periods of abstinence were observed, but the time involved was five days for males and three for females.

Eskimo expectations about the afterlife were not particularly clear, though Garber says they believed in a pleasant life after death. Eskimo belief did not provide eternal punishment for the wicked or eternal bliss for the good. All people go to a relatively comfortable place. The author says that the Russian Orthodox influence was still strong in 1934, but for the most part, the Christian missionaries had not really affected the basic religious thinking of the Eskimos.

155. Garber, Clark M. Marriage and Sex Customs of the Western Eskimos.
1935 *Scientific Monthly*, Vol. 41. pp. 215-227.

Garber gives general observations on basic values underlying sexual mores in Eskimo communities. Eskimo children were aware of sexual functions at an early age, partly because of crowded home conditions and cultural forthrightness concerning sex. It was considered ideal to marry a child off at puberty. Child betrothals were common.

A man approached the father of a woman to arrange a marriage. A year's bride service was usually exacted, and the couple entered into a trial marriage. If the woman became pregnant, the marriage was considered consummated. A childless woman could be returned to her father. Rich men could practice polygamy, but monogamy was the rule. Polyandry was sometimes practiced among elderly people. By 1935, female infanticide still occurred, but was not as common as formerly. Unwanted children were often adopted by other Eskimos to help insure future security. Divorce was easy to obtain. Incest occurred occasionally. Celibacy was unknown. Wife exchange was traditional and ritualized, usually among trading partners.

Garber states that white contact resulted in severe problems since value systems were so different. White contact encouraged the development of sexual promiscuity among Eskimo women and a part-white child became a desirable thing to them; many part-white children resulted. Among Eskimos prior to this, promiscuous sexual intercourse seldom became a licentious matter to the extent of producing prostitutes. The birth of a child out of wedlock was considered improper, but did not disqualify a woman from marriage. In fact, by so proving her fecundity she might become a more desirable mate.

156. Garber, Clark M. Eating with Eskimos. *Hygeia*, Vol. 16. pp. 242-245,
1938 272, 278-79.

Garber provides some general information on Eskimo diet.

157. Garber, Clark M. Stories and Legends of the Bering Strait Eskimos.
1940 Christopher Publishing House, Boston.

Garber presents the following mythology, providing no specific collection information:

How the Raven Brought Daylight to the Innuits
How Soolook's Vision was Restored by a Loon
The Man Who Became a Hawk
How an Eskimo Maid Jilted Her Suitor
Three Siberian Reindeer Herders
The Left-Handed Archer

The Daughter of a Witch-Doctor
The Man Who Lived on the Moon
How a Great Chief Lost His Wife and Found Her
The Magic Pooksak
Adventures With an Eskimo Bad Man
Nahnuk, Hunter of the Tootuit
How Akokock Became a Medicine Man
Through the Jaws of the Sky
Navuk's Narrow Escape
The Orphan Boy Who Became a Great Chief
Taakanna
Two Eskimo Brothers
The Man Who Stole a Wife
The Lost Sons of the Kobuk
The Man Eater of Newkwak
The Battle of Singnahwaruk
A Human Kayak
Akseezowak, the Powerful Hunter
Pootuk, the Bad Man of Kanawak
An Eskimo Family of Polar Bears
The Boy in a Floating Coffin
The Boy Who was Raised by a Bear
The Fate of an Eskimo Murderer
Adventures with a Woman Witch-Doctor
The Lost Brother and Sister of Kahlooligit.

158. Garber, Clark M. 1947 — Eskimo Infanticide. *Scientific Monthly*, Vol. 64, No. 2. pp. 98-102.

Garber cites a great variety of evidence in support of the notion that the Eskimos practiced infanticide, especially involving infant girls and the female member of fraternal twins. He notes that twin births are seldom reported. Early ethnographers report small Eskimo families, and little, if any, abortion among the Eskimo.

159. Garber, Clark M. 1962 — Sex and the Eskimo. *Sexology*, March. pp. 1-8.

Garber briefly surveys Eskimo sex education, puberty rites, and marriage customs. He notes that children are exposed to and mimic parental sexual intercourse. Immediately after her first menses, a girl is sexually available and ready for marriage. At times, mothers will manually deflower their daughters to make their first intercourse easier. Garber relates episodes of promiscuity and procurement of daughters, noting Eskimo women's preference for white sexual partners. While sexual relations are relatively open, marriage is more serious and entails an analysis of the potential partner's economic adequacy. Both polygamy and polyandry are known. Trial marriage, infanticide, and adoption are common as are incest, gathering wives by force, and wife trading. Sexual jealousy is frequent.

160. Geist, Otto William
1937
The Spy in the Igloo. *Alaska Sportsman*, Vol. 3, No. 12. pp. 8-9, 22.

Geist obtained this information concerning clan and house membership, subsistence activity, and organization of whaling crews from an old Eskimo woman of St. Lawrence Island in 1927. The woman described hostilities between Christian and non-Christian clans and hunters. It was generally believed by Eskimos that doing away with traditional ceremonies brought bad luck to all the hunters.

161. Giddings, James Louis
1941
Ethnographic Notes, Kobuk River Region, Alaska. *Kiva*, Vol. 6, No. 7. pp. 25-28.

Giddings' 1940 notes concern Shungnak village and the Eskimo population of the upper Kobuk River area, briefly describing their subsistence fishing, hunting, trapping, housing, and material culture.

162. Giddings, James Louis
1952
The Arctic Woodland Culture of the Kobuk River. University Museum, University of Pennsylvania, Philadelphia.

This description is based essentially on archeological reconstructions. Giddings does not attempt to relate his historical findings directly to the present but they are meaningful by inference.

His major conclusion about the ecological-cultural development of arctic woodland culture is on p. 118:

"The Arctic Woodland Culture appears to be more than a phenomenon resulting from the meeting of two distinct forms of culture. It is, rather, the predictable combination of sea, river and forest hunting wherever it is possible for a single ethnic group to practice these together under the special conditions of the Arctic. It is a material culture that will be practiced by whatever linguistic group happens to live in the particular environment, a culture that will outlive the physical appearance, the speech, and many of the social practices of its participants."

163. Giddings, James Louis
1952
Observations on the "Eskimo Type" of Kinship and Social Structure. *Anthropological Papers of the University of Alaska*, Vol. 1, No. 1. pp. 5-10.

Giddings discusses general patterns of Eskimo kinship systems, noting several variations which occur among Alaskan groups. He mentions the Unalik, Malemiut, and Nunivagamiut in particular and stresses the need for more ethnographic information before definite kinship patterns can be defined.

164. Giddings, James Louis
1956
Forest Eskimos. *University Museum Bulletin*, Vol. 20, No. 2.

The author reconstructed Kobuk River Eskimo life in the 1880's from information provided in the 1940's by three elderly Eskimos who grew up before the first Europeans came to their land. This work complements Giddings' long-term attempt, on the basis of archeological remains, to show that a material "forest culture" exists, irrelevant of socio-cultural factors. Giddings believed that subsistence cycles were environmentally determined and described the cycles.

The 40-page account is constructed on a subsistence cycle outline, beginning with summer activities and selection of a fish camp along the headwaters of the Kobuk River. After camp was set up, it became a women's domain since the men departed to hunt in small groups. Giddings gives a detailed account of women's salmon fishing and drying methods.

In autumn, the men returned as the weather cooled, and caribou hunting became the main activity. By winter, kindred gathered and moved from the Kobuk headwater region to permanent housing closer to the coast. The winter months were marked by closer family life within confined quarters of the house and intervillage trade gatherings.

Giddings's account of winter life includes a description of an old Eskimo's death. He describes the shaman's efforts to help the ailing man and outlines the strong food and social restrictions placed on household members after the man's death. He also describes the feast given in memory of the deceased by the immediate family.

165. Giddings, James Louis 1961	**Kobuk River People.** *Studies of Northern Peoples No. 1*, Department of Anthropology and Geography. University of Alaska, College, Alaska.

This work discusses Eskimo culture background in Alaska's Kobuk River region. These Eskimos speak the Malimiut dialect and are currently centered in three main villages along the Kobuk: Shungnak, Kiana, and Noorvik. The present-day villagers of the Kobuk are descendents of loosely organized, compatible neighbor groups held together by intermarriage and social obligations. The villages of today had no reason to exist before the arrival of white traders, missionaries, and teachers whose benefactions could best be dispersed in a closely knit community.

Referring to an ethnographic present covering the period between 1870 and 1890, Giddings talks about the Kobuk Eskimos' subsistence economy based on fish and caribou, their seasonal cycle, and their hunting techniques. He mentions that Kobuk dress differed little from the style of dress found on the coast and gives information on Kobuk social organization, marriage customs, family life, childbirth, puberty restrictions, and death and burial practices. Giddings deals at length with Kobuk religious concepts, including shamanism, taboos, and mythology.

166. Giffen, Naomi M. 1930	**The Roles of Men and Women in Eskimo Culture.** University of Chicago Press, Chicago.

This work is based on the writings of anthropologists and others who had written about the Eskimos inhabiting areas from Greenland to Kotzebue. Although the book is limited in that it only compiles and compares works of others, Giffen does supply about nineteen pages of bibliography, probably the most complete bibliography on the Eskimos up to 1930.

Giffen lists the various tasks of men and women in Eskimo culture and discusses differences in men's and women's work along such lines as degree of strength needed. She notes that husband and wife owned most possessions jointly, since traditionally few items were considered private property. Clothing differences tended to be slight, but the women's parka was shorter than the man's and had a larger hood for carrying babies.

Children seemed to have been named after a recently deceased person of either sex. The child wore the clothing of the sex named, regardless of the child's sex.

Giffen further notes equality of the sexes in decision-making by older people and the apparent exchangeability of sex roles in ceremonial and entertainment dancing.

167. Gilbertson, Albert Nicolay 1913-14	**Some Ethical Phases of Eskimo Culture.** *Journal of Religious Psychology*, Vol. 6, No. 4, pp. 321-374; Vol. 7, No. 1, pp. 45-74.

The writer attempts to "present the moral ideas and practices of the Eskimo in their relations to each other and to the physical, social, and economic conditions." Gathering data largely from other accounts of field experiences with various Eskimo groups and from folklore analyses, Gilbertson talks about the Eskimos in general. In addition, he cites some specific observations on ethnic areas, including Nelson on the Bering Strait Eskimos and Murdoch on the Barrow Eskimos.

The author found that isolation and solidarity were the two most salient features in Eskimo social order. Usually the Eskimos lived in small, scattered, semi-nomadic communities of 50 to 200. Groups were tied together through blood relationships. The members of each group were bound together in close unity with an important social relationship being the tie of "place fellows," or the inhabitants of the same village or wintering station. Within the group, there was a closer relationship between housemates when more than one family lived in the same house. A still closer tie existed between brothers and sisters.

Fixed authority never existed within the Eskimo community, but individuals of great responsibility and authority were listened to according to their competence and worth. The old and the accepted determined most of life's activities. Customs based on experience in the Arctic were probably a safer guide for present life than in many other places.

Customs have by long standing acquired the force of laws among the Eskimos. Public shame was the most common method of punishment, and only in rare and extreme cases were forcible measures taken. Crimes punishable by death were murder and witchcraft. Punishment for these was usually by blood revenge on the part of the kindred, or in a few cases, by concerted action of the whole community. Murder among the Eskimos was not unknown, and the western Eskimos especially engaged in wars between tribes as well as with the Indians. The author adds that the Eskimos were ethnocentric and sectional. The author noted, though, the great civility and ease with which the Eskimos tried to get along with each other within the communities.

Gilbertson said that generally the Eskimos were truthful and kept faith with each other. They showed gratitude very strongly. The relationship between parent and child was primarily one of great love. Children were absolutely necessary for adults so they would have the respect of the community and so they would have something to love. Children also gave support in old age. The intense desire for offspring was coupled with a strong affection for children and often led to adoption. Boys, however, were much more strongly desired than girls and neglect of orphan girls was fairly common.

Property was often held in common. Strictly personal property was limited to things which the individual man or woman used in his or her particular work. Among Alaskan Eskimos, the idea of individual ownership was more developed than elsewhere. Very little was inherited. There was also very little theft. A great deal of begging from whites occurred, although very little occurred among Eskimos. Gambling was common.

The author included information on marriage and divorce. He said that child betrothal and early marriage were the rule. Dowry practices were rare, although occasionally a working period had to be completed by the groom. Though monogamy was the prevailing form, polygamy and even polyandry were permitted at times. Divorce was completely unrestricted and unceremonious as was the contracting of marriage. A great fear of incest was noted, though there was a great deal of sexual freedom both before and after marriage. Some of the murders attributed to Eskimos undoubtedly had their genesis in infidelity. Wife exchange was very important both for social reasons and for tying one family to another.

Taboos pervaded most occasions, especially the critical events of life such as birth, death, and the chase. The behavior of women during pregnancy and menstruation, for example, was strictly regulated, and there were rules regulating the women's behavior after childbirth. Many of these rules formed the nucleus of religious beliefs.

Eskimos believed both animals and people had souls with similar attributes. Souls of the dead were especially important. They were honored and taboos associated with them were carefully observed. There was a dread of touching dead human bodies. Souls could be offended by transgressions of taboos.

168. Gilder, William H. — St. Michael, 1881. *Alaska Journal,* Vol. 3, No. 2. pp. 122-124.
1973

Gilder wrote this as a correspondent for the *New York Herald* aboard the U.S.S. *Rodgers* when it steamed north in search of the *Jeannette.* Gilder describes St. Michael, comments on the similarity between Alaskan and Eastern Eskimos, and sketches the inside of the village's kashgee.

169. Gillham, C.E. — Medicine Men of Hooper Bay or the Eskimo's Arabian Nights. Batchworth Press, Ltd., London.
1955

Gillham spent two summers with the Hooper Bay Eskimos and had occasion to collect the following folktales. Texts appear to be freely translated into English.

Neshmuk the Miracle Man
Never Sleepy Man
Pynaytok the Fire Man
How Nayatok Brought Warm Weather
The Villages in the Sky
Orphan Boy and the Eagles
Why the Wolves Eat as They Do
Agayk and the Dwarf
The Orphan Boys and the Clapping Mountains
The Wolves and the Caribou Woman
The Wicked Old Man of the Sea
The Kashim of the Birds
The Orphan Boy and the Beavers
The Boy Who had Faith in Himself *or* How Attu Became a Great Hunter
The Blubber Boy
Story of the Five Sisters
The Adventures of Oolagon
The Festival for the Seals.

170. Golder, Frank A.
1903

Tales from Kodiak Island. *Journal of American Folklore*, Vol. 16. pp. 16-31 and 85-103.

Golder collected the following tales from Kodiak Island Natives:
The Raven and His Grandmother
The Two Inquisitive Men, Achayongch and Achgoyan
The Girl Who Married a Star
The Girl Who Went in Search of Her Lover
The Girl Who Married the Moon
The Grouse-Girl
Light
The "Unnatural Uncle"
The Boy Who Became a Mink
The Sad Fate of Uchatngiak.

171. Golder, Frank A.
1907

A Kodiak Island Story: The White-Faced Bear. *Journal of American Folklore*, Vol. 20. pp. 296-299.

No collection details are given for this story.

172. Golder, Frank A.
1909

Eskimo and Aleut Stories from Alaska. *Journal of American Folklore*, Vol. 22. pp. 10-24.

Collection details are not given for the following stories:
The Woman Who Became a Bear (Kodiak)
The Old Man of the Volcano (Karluk)
The Woman with One Eye (Unga)
The Woman Without a Nose (Belkovsky)
The Woman with One Eye (Unga)
The Fight for a Wife (Unga)
Koikoiusa (Unga)
The Boy with the Seal-Flippers (Unga)
The Lake-Monster (Unga)
The Sinew Rope (Kodiak)
Ughek (Karluk).

173. Goldstein, Belle
1912

Arctic Mummies. *Alaska-Yukon Magazine*, Vol. 13. pp. 174-175.

Goldstein briefly outlines the Bering Sea island Eskimo methods of mummifying their dead, and includes two pictures taken on King Island.

174. Gordon, George Byron
1906

Notes on the Western Eskimo. *Transactions of the Department of Archaeology, Free Museum of Science and Art, University of Penn.*, Vol. 2, Part 1. pp. 69-101.

Gordon notes that many changes had occurred among the western Eskimo since

Nelson's observations at the end of the nineteenth century. White contact had introduced diseases to which the Eskimos had no natural immunity and had at the same time brought about depletion of food animals. Beaches were stripped of driftwood, making it difficult to construct sweat baths helpful in promoting cleanliness and health. Schools and missions had been established for the Eskimos's benefit, but these did not always seem up to the job required of them. Doubt is also expressed on the ultimate success of the introduction of reindeer herding to the region.

In 1900, Congress approved a tax in the form of a license on out-business in Alaska. Gordon notes that one-half of the license money was earmarked for the treasuries of Alaskan towns, to be used for education. In 1897, only four government schools had been established in Alaska. By 1904, fourteen were maintained in Alaska at government expense. Gordon thinks that use of funds supporting the schools might be considered biased, since the schools were devoted to the education of white and mixed-blood children, with the aim of teaching them to lead a "civilized life." Eskimos were not true objects of broad educational attempts.

175. Gordon, George Byron 1916	**The Double Axe and Some Other Symbols.** *Museum Journal of the University of Penn.*, Vol. 7. pp. 46-68.

Gordon details the occurrence and use of the whale tail design among the Bering Sea Eskimo groups.

176. Gordon, George Byron 1917	**In the Alaskan Wilderness.** John C. Winston Company, Philadelphia.

An account of Gordon's trip with his brother from the Yukon drainage to the Kuskokwim headwaters and down to Bethel in 1907. He describes the Eskimo village of Sikmiut, whose population represented a combination of Eskimo and Indian physical traits and culture elements. Gordon, a sympathetic observer, noted the Natives becoming aware of acculturation problems. He also described the village "kozgee," a council chamber and sleeping place for unmarried men.

Appendix B, Part 2, "*The Kuskwogamiut,*" is a brief ethnographic survey of the Kuskokwim Eskimos, including information on their contact history, dress, food, weapons, tools, kozgee structure, health standards, and language.

177. Graburn, Nelson H.H. Strong, B. Stephen 1973	**Circumpolar Peoples: An Anthropological Perspective.** *Goodyear Regional Anthropology Series.* Goodyear Publishing Company, Inc., Pacific Palisades, Calif.

Through brief holistic sketches of lifeways and history of several representative northern peoples, the authors provide a general anthropological introduction to circumpolar regions. The ethnographic sketches include one on Eskimos. Though Eskimo culture is treated as a whole, represented from Siberia to Greenland, some local variations are pointed out. The section summarizes Eskimo subsistence activities, hunting patterns, and weapons; and several pages are devoted to social organization. Unity through kinship rather than tribal bonds characterized all Eskimos. Generally the basic core group was the nuclear family and larger bands were more temporary. Eskimos of Alaska and Greenland lived in more stable villages than those of the central Arctic. Leadership within a group seemed to be established by one's skill in subsistence activities. A summary of Eskimo religious ideology notes the major components of shamanism and the belief that people, animals, inanimate objects, and the world in general were populated by spirits or souls which were important to Eskimo life. The sketch ends with a useful annotated bibliography including major Eskimo references.

178. Green, Paul
Abbott, Abbe
1958-9

I Am Eskimo—Aknik My Name. *Alaska Sportsman,* 1958 Vol. 24, No. 11. pp. 6-9, 42; No. 12. pp. 10-13, 38-43; 1959 Vol. 25, No. 1. pp. 34, 37-38; No. 2. pp. 30-31, 44-46; No. 3. pp. 35, 46-47; No. 5. pp. 32-33, 36-37; No. 6. pp. 20-21, 70-71; No. 7. pp. 28-29, 36, 38; No. 8. pp. 18-19, 34, 36; No. 10. pp. 14-15, 42-43; No. 11. pp. 28-30, 37-38.

Paul Green, an Eskimo from Kotzebue who was born in 1901, presents a collection of myths, stories, and experiences. He provides random useful ethnographic information on Eskimo life and beliefs, and recent history of several western Alaska Eskimo villages. The text is largely unedited and was later published in book form.

179. Greenfield, William C.
1893

The Sixth or Yukon District. In: Robert P. Porter, *Report on Population and Resources of Alaska at the Eleventh Census: 1890.* Department of the Interior, Census Office. United States Government Printing Office, Washington. pp. 117-127

As part of Porter's 1890 census of Alaska, Greenfield's report presents general geographic, population, and natural resource information on the Yukon area. Apparently the Eskimo villages of the Yukon delta were few, scattered, and temporary. They were frequently swept away by floods. Greenfield said the inhabitants "eke out an almost purely animal and quasi-amphibious existence on the sodden tundras of the Lower Yukon banks and delta. . ." The only comparatively large permanent village in the area was Andreafsky, which is particularly well described in the text.

Greenfield mentioned that Athabascan groups were around the confluence of the Yukon and Innoko rivers, marking the interior border of Eskimo habitation. The Eskimos intermarried with the Indians and the Indians borrowed aspects of Eskimo social organization, customs, and material culture. The author felt that the Eskimos were less intelligent, less mechanically skilled, and less "ingenious" than the Athabascans.

180. Grinnell, George Bird
1902

The Natives of the Alaska Coast Region. In: Vol. 1, of *Alaska, Narrative, Glaciers, Natives.* Harriman Alaska Series. pp. 137-183.

The Harriman Alaskan Expedition of 1899, financed by Edward H. Harriman, marked the entrance of large-scale private philanthropy into Alaskan scientific research. Though the expedition provided a holiday and hunting trip for the Harriman family, the rest of the participants were scientific personnel from government and universities.

The excursion touched several places along the southern and western coast of Alaska. Superficial remarks about the Eskimos encountered usually center on material culture.

181. Gsovski, Valdimir
1950

Russian Administration of Alaska and the Status of the Alaskan Natives. *Senate Document No. 152, 81st Congress, 2nd Session.* United States Government Printing Office, Washington.

In an administrative history of Alaska under the Russian American Company from 1749 to 1867, Gsovski discusses the company's charter, decrees, and its administrative policies and acts to provide a comprehensive history reference. In particular, the text outlines the nature of the Russian American Company and its treatment of half-breeds and settled Natives.

Appendixes include translations of Russian laws dealing with Alaska, excerpts from the 1821 and 1844 charters of the Russian American Company, definition of the status of Alaskan Natives other than Aleuts, a survey of Russian material available in the Library of Congress on the status of Alaskan Natives under the Russian regime, and a list of materials copied from Russian archives and kept in the Manuscript Division, Library of Congress.

182. Gubser, Nicholas J.
1965

The Nunamiut Eskimos, Hunters of Caribou. Yale University Press, New Haven.

This book is based on a fourteen-month stay among the Nunamiut at Anaktuvuk Pass. The Nunamiut are inland Eskimos, who depended on caribou for subsistence until the advent of the white people. The subsequent disruption of the Eskimo economy and balance of trade encouraged them to move to the arctic coast. By 1920, the last Nunamiut had moved to the coast. In 1938, three families returned inland and were later followed by others. In 1951, a trading post was established in Anaktuvuk Pass, and the Nunamiut began to settle around it. When a school was opened there in 1960 the remaining inland Nunamiut moved to Anaktuvuk. By 1961 the inland Eskimo population had reached 100.

The author traces the transition of the Nunamiut from a semi-nomadic, hunting and trapping economy to an economy based on centralization, sporadic hunting and trapping, and occasional wage work. He emphasizes the importance of caribou to the people. He also discusses increasing health problems resulting from the new way of life.

There is a substantial section on folklore and a section on values. Both stress individualism within a cooperative but sometimes competitive context and a rejection of searches for primordial cause in favor of concern with personal relationships.

This dual emphasis is seen in the family as well where spouse exchange still occurs, but attempts are made to reduce the attendant jealousy. In the family, children are desired and loved and treated in the open and permissive fashion characteristic of Eskimos. There is a matrilocal marriage pattern and bride fee; and, though looks are important, hunting skill in men and industry in women are crucial attributes in mates.

Some of Gubser's anecdotes and observations provide great insight into the workings of this last "caribou Eskimo" community.

183. Guemple, Donald Lee
1961

Inuit Spouse-Exchange. Department of Anthropology, University of Chicago, Chicago.

Based on ethnographic literature and linguistic analysis, Guemple discusses spouse-exchange among western, central, eastern, and Greenland Eskimos. He describes the network of statuses that arises from the exchange, the significance of "ritual" exchanges, and the function of spouse-exchange in bridging the gap between kin and non-kin relationships.

184. Guemple, Donald Lee
1972

Eskimo Band Organization and the "D P Camp" Hypothesis. *Arctic Anthropology*, Vol. 9, No. 2. pp. 80-112.

Guemple reviews and examines Service's hypothesis on the evolution of the anomalous structure of Eskimo bands in general. He then outlines present-day structure of Eskimo bands in different areas of the north, noting area variations and possible reasons for the variations. He concludes that the bands do exhibit composite or anomalous organization which followed the Service model. Guemple considered areas which show patrilocal characteristics to be variant and superficial, showing flexibility of Eskimo social organization.

Guemple discusses whether contact with European culture was partly responsible for shaping this structure of Eskimo society. According to Service, evolution of an anomalous band structure may be related to (1) decimation by disease and starvation introduced by foreign contact; (2) coalescence due to reduction of population; and, (3) coalescence made possible by the establishment of peaceful relations between hostile groups by foreign agents (traders, for example). Guemple examines the applicability of the Service evolution model to Eskimo history and finds that foreign contact did indeed result in considerable population reduction through starvation, disease, and resulted in mixing bands through pacification and trade. In disagreement with the Service model was the marked Eskimo population level fluctuation which occurred even in precontact times from periods of food shortage. Further, characteristic hostility of Eskimo bands was no insurmountable barrier to exchanges between people in both precontact and postcontact times. The author concludes that the Eskimos must have had mixed composition bands when first contacted by Europeans. Presently existing composite band structure was considered by the author to be congruent with the kinds of organizational problems commonly faced in the Arctic in precontact times, thus negating Service's position.

185. Haddon, Kathleen
1930

Artists in String, String Figures: Their Regional Distribution and Social Significance. E.P. Dutton and Company, Inc., Publishers, New York.

Chapter 2 concerns Alaska Eskimos. After sketching their physical environment, Haddon notes that 50 percent of the Eskimo string figures represent animals, and many others represent body parts. She includes several examples of Eskimo string figures.

186. Hadley, Jack R.
1915

Whaling Off the Alaskan Coast. *Bulletin of the American Geographical Society*, Vol. 47, No. 11. pp. 905-921.

Material for this article came from the journal of Jack Hadley, a whaler of Point Barrow. The information is mainly of historical value, Hadley reports Eskimo participation in the commercial whale fishery throughout the period of its northern activity.

187. Halberstam, Michael 1959

Medicine Among the Eskimos. *Boston Medical Quarterly*, Vol. 10, No. 3. pp. 92-94.

This article, written by a public health service surgeon who was the only physician at Barrow in 1958, describes health conditions of the Eskimos. Halberstam particularly notes their diet, the frequency of disease, and the occurrence of psychiatric disorders. He notes a high frequency of hysterical and psychosomatic disorders and relates them to an inability to express aggression openly. He also discusses their inadequate diet and the high levels of infection among them.

188. Haldeman, Jack C. 1951

Problems of Alaskan Eskimos, Indians, and Aleuts. *U.S. Public Health Report*, Vol. 66. pp. 912-917.

This is a general review of public health problems in Alaska in 1950. At that time tuberculosis was the major killer of Alaska Natives. In addition, whooping cough and measles killed large numbers of adults. Poliomyelitis, meningeacoccus meningitis, and typhoid fever were also present and dangerous.

These diseases could, in part, be associated with the overcrowding that results from Eskimos living in very small houses in order to conserve heat. Gastroenteric diseases are frequent in the spring when the melting ice and snow expose and redistribute the well preserved refuse of the long winter months. Syphilis is relatively rare, but once introduced into a village it reaches epidemic proportions rapidly.

Haldeman suggests that studies are needed to determine whether the pathology exhibited by Eskimos in certain areas is related to their specific adaptation to cold environments.

189. Hall, Edwin S. 1968

An Addition to Eskimo Material Culture? *Anthropological Papers of the University of Alaska*, Vol. 14, No. 1. pp. 23-26.

Hall briefly describes and discusses the *kauhwuk*, a rabbit hunting implement used by the Noatak Eskimos.

190. Hall, Edwin S. 1971

The "Iron Dog" in Northern Alaska. *Anthropologica*, new series, Vol. 8, No. 1 and 2. pp. 237-254.

Hall discusses the consequences of snowmobile use by the Noatak Eskimos, noting that the snowmobile has begun to replace dog teams, has increased social interaction between villages, and has altered hunting patterns. The snowmobile makes hunting more efficient, especially for older men, but the necessities of purchase and maintenance draws them towards wage employment.

191. Hallock, Charles 1898

Two Hundred Miles Up the Kuskokwim. *National Geographic Magazine*, Vol. 9, No. 3. pp. 85-92.

Hallock's brief narrative of his Kuskokwim River trip in the 1880s or 1890s, is more useful as a historical reference than as a source of ethnographic material, though it does mention Eskimos and their settlements along the Kuskokwim.

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192. Hamilton, J. Taylor
1890
The Beginnings of the Moravian Mission in Alaska. Comexius Press, Bethlehem, Pa.

Hamilton's article is useful for its historical information about Moravian Church activities in the Kuskokwim area through 1890.

193. Hammes, Laurel M.
1965
Characteristics of Housing for the Yukon-Kuskokwim Delta of Southeastern Alaska. *Alaska Medicine*, Vol. 7, No. 1. pp. 7-10.

This survey reports such information as household size and number of rooms, volume of living space per person, number of beds by household size, housing construction materials, type of floors, kind of sanitary facilities, sources of heat, and use of electricity. Hammes comments that by 1965 there had been little improvement in the low standard of housing over the five-year period since the original 1960 survey. The original survey covered some 900 houses in twenty-four Native villages.

194. Harmeling, Peggy C.
1950
Therapeutic Theatre of the Alaska Eskimos. *Group Psychotherapy*, Vol. 3. pp. 74-76.

By describing the functions of a community house at Cape Prince of Wales, the author shows its therapeutic role in village life: it provides a place to express emotions and dramatize troubling experiences. The article is short and general in nature.

195. Hartwig, Georg
1881
The Polar World: a Popular Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. Longmans, Green, and Company, London. (This was first published in 1874 as part of *The Polar and Tropical Worlds. . .*, printed by C.A. Nichols and Company, Springfield, Mass.)

This overview of north and south polar regions is based on sketches of life and geography in various representative areas. The Alaska sketch includes general information on the land's natural features, contact history, and subsistence resources. The chapter following the Alaska sketch is a general discussion of Eskimo culture, primarily Native subsistence, but the information is secondhand and not specific.

196. Hatt, Gudmund
1969
Arctic Skin Clothing in Eurasia and America: an Ethnographic Study. *Arctic Anthropology*, Vol. 5, No. 2. pp. 3-132.

In this early culture trait study, first printed in 1914, the author deals with distribution, forms, and evolution of arctic clothing. Frequent references to Alaskan Eskimo clothing are drawn from accounts of Beechey, Cook, Dall, Murdoch, Sauer, and Zagoskin.

197. Hawkes, Ernest W.
1913
The Cliff-Dwellers of the Arctic. *Wide World Magazine*, Vol. 30, Feb., pp. 377-382; March, pp. 454-461; April, pp. 582-588.

This is an interesting and well-written article by a government teacher who was stationed on the Diomede islands for two years around 1910. Hawkes recalls his experiences there, especially noting his duties as teacher, his efforts to provide the Natives with medical help, and the hardships of living and housing. He includes a good description of Eskimo housing and other random ethnographic information.

A large part of the account concerns Hawkes' relations with the Eskimo community's practicing witch doctor, which reveals Hawkes's own psychological character and his involvement in community life. His successful attempts to deliver his own son and his desperate efforts to give medical aid during an especially destructive epidemic resulted in his intruding upon the witch doctor's political power and credibility. Throughout the account, the two men seem to jockey for respect and influence in the community. Hawkes said that witch doctors were generally hated and feared by the Eskimo community, and several met with violent deaths. Witch doctors, seemingly more intelligent than the average Eskimo, were often extortionists who ruled by tricks and deception. The witch doctor living on Diomede was no exception. He led an uneven political life, even without foreign interference, and was eventually exiled from the islands.

198. Hawkes, Ernest W.
1913
The Eskimo Dances. *Southern Workman*, Vol. 42. pp. 433-438.

Hawkes briefly describes Eskimo midwinter dances, dances for the dead, and trade dances.

199. Hawkes, Ernest W.
1913
The "Inviting In" Feast of the Alaskan Eskimo. *Memoirs of the Canadian Department of Mines*, Vol. 45. pp. 1-20.

Hawkes was in St. Michael in 1911-12, at the time an Eskimo festival was celebrated with the neighboring Unalakleet Malemiut from Norton Sound. This was the "Inviting In" feast.

Hawkes explains the meaning of the feast and its significance to hunters. He notes that there was some missionary objection to it, but that the military attitude was much more liberal. The "Inviting In" feast somewhat resembles a potlatch. The giver of the feast, known as a Naskuk, must save for years in order to feed all the visitors. Although he may be a beggar himself, he gains great prestige.

A young man is chosen messenger for the feast. He is dressed in new clothes and carries the invitation to the expected guests, following certain traditional behavior.

During the feast, dances were held in the Karigi. Hawkes recorded comic dances the first day, group dances the second, and animal dances the third. Masks were used, and there was competition among the dancers to see who could give the best performance.

200. Hawkes, Ernest W.
1913
Transforming the Eskimo into a Herder. *Anthropos*, Vol. 8. pp. 359-362.

Of value historically, Hawkes describes the introduction of the reindeer industry to Alaska.

201. Hawkes, Ernest W.
1914

The Cliff-Dwellers of King Island. *Wide World Magazine*, Vol. 33. pp. 81-91.

Hawkes visited King Island while enroute to Nome during the summer of 1911. In this informal article, he provides random ethnographic information on King Island Eskimo boats, clothing, housing, and subsistence activities. King Island, with its barren and precipitous slopes, lays in the path of migrating walrus herds; the islanders base their livelihood on these animals.

202. Hawkes, Ernest W.
1914

The Dance Festivals of the Alaskan Eskimo. *The University Museum Anthropological Publications*, Vol. 6, No. 2, University of Pennsylvania.

Hawkes's ethnographic article is based on his observations of the Eskimos living on the Diomede islands and at St. Michael during the early 1900s. The article explains that most of the ceremonial dancing took place in the kozgee during winter and involved both male and female members of the local community as well as people from neighboring villages. Hawkes suggests that the dances helped keep religious feelings alive, allowed free play of filial faith and paternal love, and inspired the young by recalling ancient heroes. The author specifically describes the following dances, noting local variations:

Local Festivals.
1. The Aiyaguk or Asking Festival.
2. The Tcauiyuk or Bladder Feast.
3. The Ailigi or Annual Feast to the Dead.

Intertribal Festivals.

4. The Aithukatukhtuk or Great Feast to the Dead.
5. The Aithukuguk or Inviting-In Feast.

203. Hawley, R. Newton
1902

Arctic Cliff Dwellers. *World's Work*, Vol. 3. pp. 1844-1847.

Hawley's brief article describes physical features of King Island and local Eskimo housing, subsistence activities, material culture, and physical appearance. The author noted that the kazhim was in the center of the island's village and was the largest structure.

204. Healy, M.A.
McLenagan, S.B.
Townsend, C.H.
1887

Report of the Cruise of the Revenue Marine Steamer *Corwin* in the Arctic Ocean in the Year 1885. United States Government Printing Office, Washington.

The *Corwin* spent only one summer (1885) in the north, mainly patrolling and assisting whaling ships. Two exploring expeditions were sent out: one up the Kowak (Kobuk) River, the other up the Noatak.

In his account of the journey up the Kobuk, J.C. Cantwell briefly mentions a few meetings with inland Eskimos. Charles H. Townsend, also on the Kobuk trip, mentions that he met a few of the Natives living in fish camps along the river. These were mostly women and young children. The men had gone inland to hunt. He notes there was an abundance of fish.

S.B. McLenagan went up the Noatak. He met only a few Natives whom he described as taller, thinner, and healthier looking than the coastal people. He estimates the entire population along the Noatak at 225.

These reports are some of the first accounts of inland Eskimos. The few comments they make about Natives and Native practices can be assumed to be observations of aboriginal culture modified only by the introduction of trade items, probably from across the Bering Strait.

205. Heinrich, Albert 1950	**Some Present Day Acculturative Innovations in a** Non-Literate Society. *American Anthropologist*, Vol. 52. pp. 235-242.

This is an article on Eskimo ivory carving at Little Diomede Island, based on studies made during the years 1944-48. Little Diomede produces no cash crop that can be sold to the outside world in a relatively unfinished form. However, an abundance of ivory does exist. With the encouragement of profit-minded middlemen, the Diomeders have developed ivory carving into their principal source of cash income.

Although the Diomeders have kept much of their old style, they have adapted and altered designs to satisfy the requests of curio dealers and tourists. Heinrich states that the industry was much more highly developed at the time of his writing than twenty-five years before. Gradual refinements of technique and innovations in style had been stimulated by the prestige value of money. He notes that inventions were accepted or rejected not on the basis of intrinsic value, but on the basis of public approval and market demand.

206. Heinrich, Albert 1955	**An Outline of the Kinship System of the Bering Strait's Eskimos.** M.A. Thesis, University of Alaska, College, Alaska. Unpublished.

This is a study of Alaskan Eskimo villages on Little Diomede and King islands and of Wales on the Seward Peninsula. Heinrich's attempt to organize kinship terminology and his kinship behavior observations and recommendations are offered as guidelines for teachers rather than as an academic study.

In general, Heinrich found that the Eskimo has a strong feeling of kinship arising from actual person-to-person relationships. Majority rule does not operate; the idea that several people have a right to impose their collective will on one or several others is interpreted as sheer authoritarianism. Eskimo culture tends to be noncoercive and noncensorious.

Heinrich comments on the importance and function of the kashgee (men's house), as well as on the status of women, treatment of children, adoption, and wife exchange. He remarks that today it is just as easy for an Eskimo to marry as in the old days, but divorce is much more difficult to obtain. He also suggests that the good-willed humor of the Eskimo covers strong, repressed desires, aggressive tendencies, and unchanneled hostilities. Thus, trivial affronts may trigger expressions of hostility when Eskimos are drinking.

207. Heinrich, Albert 1960	**Structural Features of Northwestern Eskimo Kinship.** *Southwestern Journal of Anthropology*, Vol. 16, No. 1. pp. 110-126.

This is a schematic summary of the kinship structure of the northwest Alaska Eskimo, based on 1945-55 investigations among the Inupik-speaking Eskimos north and east of Norton Sound.

The article explains that each individual is surrounded by a close network of kinfolk with whom he has clearly defined and unavoidable relationships. Outside this narrow range, he has a circle of known relatives with whom he may choose to interact in a variety of ways. Beyond this circle are the individuals composing the remainder of society. People with whom one has no known geneological connections make up this group. The possibility always exists, however, of setting up defined relationships with them.

208. Heinrich, Albert
1972

Divorce as an Alliance Mechanism Among Eskimos. *Proceedings of the American Ethnological Society, 1971,* Supplement, "Alliance in Eskimo Society." pp. 79-88.

Heinrich emphasizes how Eskimos characteristically maximize the number of connections they have with others by establishing hunting partnerships, trade relationships, dance and song partnerships, kinship ties, spouse exchange relationships, and namesake relationships. According to the author, the Eskimo divorce is another manifestation of this tendency; though a divorce has short-term disruptive effects on those closely involved, it also serves as a mechanism for widening and increasing one's relationship to society at large.

209. Heizer, Robert Fleming
1938

Aconite Arrow Poison in the Old and New World. *Washington Academy of Sciences Journal,* Vol. 28. pp. 358-364.

Heizer's short article deals with the distribution and use of *Aconitum* species plants for arrow poison, tracing its occurrence from the Himalaya region through the Aleutians to northern North America. He quotes Sauer on use of this poison in the Kodiak area.

210. Heizer, Robert Fleming
1943

Aconite Poison Whaling in Asia and America: an Aleutian Transfer to the New World. *Smithsonian Institution, Bureau of American Ethnology Bulletin 133,* Anthropological Paper No. 24. United States Government Printing Office, Washington. pp. 415-468.

Heizer traces in detail the occurrence and use of *Aconite* species plants for arrow poison in whaling and uses information from early journals to document its use in each area from Alaska to Japan. The author briefly covers the use of this poison in the Kodiak and western Alaskan Eskimo areas.

211. Heller, Christine A.
1949

The Alaskan Eskimo and the White Man's Diet. *Journal of Home Economics,* Vol. 41, No. 4. pp. 177-178.

Heller's short article indicates that historically the Eskimo diet contained enough rich food to insure good health, stamina, and healthy dentition. With the influence of white man's diet, carbohydrate foods replaced traditional high-fat and high-protein foods. This had a detrimental effect on physical well-being. In recent years, the Eskimo shows less resistance to disease and more tooth decay.

For an extensive health survey of Alaska Native villages, see Heller and Scott (1967).

212. Heller, Christine A.
1964

The Diet of Some Alaskan Eskimos and Indians. *Journal of the American Dietetic Association*, Vol. 45, No. 5. pp. 425-428.

This study, begun in 1956 by the Arctic Health Research Center, U.S. Public Health Service, sought to compare the diets of Alaskan Eskimos and Indians with those of other U.S. citizens and to determine the sources of the eleven major nutrients in the Native diet. Eleven unnamed villages (nine Eskimo and two Athabascan) were studied; the results varied greatly by geography and season, but generally showed that the northern coastal Eskimos were closer to the recommended dietary allowances (set by the U.S. Public Health Service) than were residents of southwestern and interior villages. The study determined that for Natives in general protein and niacin intakes exceeded the recommended allowance; calcium and ascorbic acid levels were low; thiamine and iron intakes were high in areas where meat was the main protein source; and vitamin A was highest where seafood and greens were available.

213. Heller, Christine A.
Scott, Edward M.
1967

The Alaska Dietary Survey, 1956-61. U.S. Department of Health, Education, and Welfare, Public Health Service, Nutrition and Metabolic Disease section, U.S. Arctic Health Research Center, Anchorage, Alaska. United States Government Printing Office, Washington.

In this comprehensive study, the authors describe and tabulate results of their nutrition survey for the Native villages of Point Hope, Noatak, Shishmaref, Shungnak, Akiak, Napaskiak, Kasigluk, Hooper Bay, Newtok, Allakaket, and Huslia. The authors consider the quantity and quality of local food supplies and the nature of local ecologies in determining (1) present food habits of Alaskan Eskimos and Indians, (2) degree of their dependence on local food, (3) adequacy of diet, and (4) possible future medical or public health problems resulting from inadequate diet. They found high fluctuations in amount and quality of food intake, reflecting variance in seasonal subsistence activity. Infant diets were especially poor, and the replacement of traditional diet by contemporary U.S. diet (highly selected) was generally inadequate for health needs.

214. Helmericks, Bud
1955

Arctic Hunter. Little, Brown and Company, Boston.

The author and his wife lived and traveled in Alaska during the 1940s and produced a series of books on their experiences. This popular story about Eskimo hunting is mostly useful for its illustrations of hunting tools and traps used by the north coast Eskimos.

215. Helmericks, Constance
1945

We Live in Alaska. Garden City Publishing Company, Inc., Garden City, New York. (First published in 1944).

A canoe trip down the Yukon by the author and her husband forms the basis of this popular account. At Russian Mission, they portaged to the Kuskokwim. The last chapters include their observations of Eskimo clothing, housing, subsistence, and villages between the portage and Bethel.

216. Helmericks, Constance Helmericks, Harmon 1949	**Our Alaskan Winter.** Little, Brown and Company, Boston.

One of a series of books by these authors about their travels in northern Alaska and Canada, this one tells the story of their winter with the Eskimos of the Colville River area and their summer travels along the coast and up the Mackenzie River to Aklavik. As in all their books, the writing is in popular style, although ethnographic information usually occurs randomly throughout the account. This book contains information particularly on hunting, travel, and the mechanics of winter living in the Eskimo's environment.

217. Helmericks, Constance Helmericks, Harmon 1950	**Our Summer with the Eskimos.** Little, Brown and Company, Boston. (First printed in 1948.)

One of a series of books about the authors' Alaskan travels, this is a popularly written story of a canoe trip down the Colville River and along the north coast from Beechey Point to Barrow. The account contains occasional information on Eskimo clothing, hunting methods, and subsistence, especially of Beechey Point Natives.

218. Hennigh, Lawrence 1966	**Control of Incest in Eskimo Folktales.** *Journal of American Folklore*, Vol. 79, No. 312. pp. 356-369.

Hennigh presents texts of four Eskimo folktales with incestuous overtones (collected in 1961-62 along the Alaskan Arctic coast), which he examines with two questions in mind: (1) what are the conditions necessary for making the subject of incest personally and socially acceptable, and (2) what sort of information is needed to test theories about folktales. Hennigh concludes the following:

1. A necessary condition for the expression of incest in folktales is the denial by the audience of at least one of these aspects: incestuous fact, incestuous motive, or identification with the incestuous person.
2. Incest may be directly expressed with pleasure in folktales when the audience consciously attributes the pleasure to nonincestuous sources (i.e., when a means of denying identification is available).
3. No correlation exists between directness of expression of incest in folktales and conscious awareness by the audience of incest in folktales.

The author also found that the meaning of the folktales depends not only on the text but on both the conditions under which the tale is told and on the storyteller's interpretation.

219. Hennigh, Lawrence 1972	**You Have to be a Good Lawyer to be an Eskimo.** *Proceedings of the American Ethnological Society*, 1971, Supplement, Lee Guemple, ed. pp. 89-109.

The paper examines circumstances under which North Alaskan Eskimos choose among three often-competing sets of loyalties: kin, community, and allies. After briefly discussing the character of these loyalties and the situations in which they are expressed, the author isolates fourteen rules that seemed to govern choice of Eskimo behavior:

1. Anyone with whom one is not in a positive social relationship is an enemy.

2. Special allies defend each other as individuals or as groups of special allies, not as representatives of kinship groups or the community
3. Special alliances do not decrease animosity between kinship units or communities.
4. A combination of two sets of loyalties may be enough to suspend the third.
5. A reputation for good character strengthens social obligations.
6. A reputation for bad character weakens social obligations.
7. A reputation for timidity invites abuse.
8. A reputation for prowess precludes revenge.
9. Intention to commit a crime is not a crime.
10. Reasonable suspicion that another person intends to commit a crime is just cause for violence in self-defense.
11. It is predictable that excessive violence will result when the will to maintain balance between loyalties is lost.
12. Violation of the rules for maintaining the system does not constitute precedent.
13. The more socially useful of several conflicting versions of an event is the one which is more likely to be accepted.
14. In ambiguous situations it is best to do nothing.

The body of this useful paper describes cases where loyalties conflict and are resolved.

220. Hippler, Arthur E.
1968

Some Unplanned Consequences of Planned Culture Change. In: *Higher Latitudes of North America: Socio-Economic Studies in Regional Development.* Boreal Institute, University of Alberta, Occasional Publication No. 6. pp. 11-21.

Hippler notes that the successes of cultural change agents such as missionaries and physicians were based both on the agents' unswerving assumption that they were correct and on the pragmatic response of the Eskimos. For example, Eskimos quickly converted to Christianity since it offered both an easy way to (1) avoid the taboo system and (2) gain freedom from shamans, since missionaries did not fear shamans.

Medical intervention had the good effect of reducing infant mortality, but the resulting increase in population created pressures on resources. In another area, by introducing birth control without first talking to the men, physicians created a general belief that "genocide" was under way.

The introduction of paid jobs and a cash economy in Barrow during World War II attracted migrant labor. Larger schools and other facilities were therefore needed. The building of the schools and other facilities attracted more migrant labor. This increased population required additional hospital facilities, the building of which attracted more people. Soon an airport was in demand.

All such construction occurred in a boom-bust fashion, creating additional social and economic difficulties. Thus, the unplanned consequences of "benign" change were often "malignant."

221. Hippler, Arthur E.
1969

Barrow and Kotzebue: An Exploratory Comparison of Acculturation and Education in Two Large Northwestern Alaska Villages. Training Center for Community Programs in coordination with Office of Community Programs Center for Urban and Regional Affairs. University of Minnesota, Minneapolis, Minnesota.

The author briefly describes aboriginal Eskimo life and culture in the areas around

Barrow and Kotzebue which are now serving as major catchment areas for migration from surrounding small villages. Individuals are attracted to these larger villages for cash, excitement, schooling, and medical aid. In addition, these larger villages participate in both the subsistence and cash economies. This is impossible in larger urban areas.

Though Natives in Barrow face significant economic changes from their villages of origin, they retain a great degree of local political autonomy. Eskimos are the local political power. There is much cash employment available to Eskimos, and an ideal family can integrate cash employment and subsistence hunting here (by different individuals) with ease. Interracial contact here is complex. Relations with the Arctic Research Laboratory are good; those with BIA teachers (many of whom do not like Eskimos) are often poor. Barrow is a town with Eskimo racism and anti-white feeling. Additional problems of alcohol abuse and the overly strict practice of fundamentalist Christianity by old Eskimos complicate relationships between the generations.

Kotzebue, on the other hand, is not controlled by Eskimos; it has less cash work available and a much higher level of mutual interracial dislike, though less Eskimo anti-white feeling than Barrow. Religious and subethnic differences divide Kotzebue Eskimos and thus keeps them from political power. Clearer value differences between generations exist here than in Barrow.

The author concludes that Barrow is better off than Kotzebue, but that both face problematic futures.

222. Hippler, Arthur E.
1969

Some Observations of the Persistence of Alaskan Native Village Populations. *ISEGR Research Note No. A 1.* Institute of Social, Economic and Government Research, University of Alaska, Fairbanks, Alaska.

An analysis of age-sex curves in selected northern Eskimo villages shows a continuing increase in the birth rate so great that even substantial outmigration will not cause villages to disappear.

223. Hippler, Arthur E.
1972

Additional Perspective on Eskimo Female Infanticide. *American Anthropologist*, Vol. 74, No. 5. pp. 1318-1319.

The author argues that Eskimo female infanticide cannot be seen solely as an ecologically adaptive behavior. He suggests its unconscious base may relate to the "double bind" infant socialization, at once warm and sporadically teasing. This tends to create a touchy adult who is jealous of infants and unconsciously angry with women.

224. Hippler, Arthur E.
1970

From Village to Town: an Intermediate Step in the Acculturation of Alaska Eskimos. Training Center for Community Programs in coordination with Office of Community Programs Center for Urban and Regional Affairs, University of Minnesota, Minneapolis, Minnesota.

The author compares life in small Eskimo villages near Nome to life for Eskimos in Nome. In Nome, Eskimos have no political control, low incomes and less access to subsistence activities. Interracial contacts are generally poor. Nome whites tend to despise Eskimos whom they see as hopeless drunks. Indeed, many Eskimos there do drink heavily.

Some antagonism is economically based. Nome's white population was once ten times its Eskimo population, but this proportion is now reversed. A great burden is put on the local tax base to provide services to those least able to pay taxes.

In the schools, Eskimos are treated as inept, and a "track" system effectively segregates them from white students. Even extraordinary achievement by Eskimo students is disparaged. The police force is much more responsive to Eskimo needs and apparently less prejudiced than most other elements in town. The police do not feel that there is any evidence that Eskimos are less law abiding or heavier drinkers than whites.

The author concludes that Nome represents a very likely result of acculturation for Eskimos and foresees a long term difficulty for them.

225. Hippler, Arthur E.
1973

Patterns of Migration, Urbanization and Acculturation. In: Gordon Scott Harrison, ed., *Alaska Public Policy—Current Problems and Issues.* Institute of Social, Economic and Government Research, University of Alaska, Fairbanks.

After describing migration patterns of northwest Alaska Natives from small to large population centers, Hippler notes that urbanization is not occurring commensurate with migration. Natives move to urban areas to find work and excitement in city life, but are rarely able to find good paying jobs once they arrive. They are effectively excluded from both economic and social benefits of the urban environment. Some return to home villages, while others remain, relying heavily on help from friends. Some find work, and many learn to get unemployment insurance and assistance from "help" agencies. Whether they remain in the city or return to their villages, their urban experience is generally unpleasant and produces expectations that give future migrants a distorted view of cities. Urbanization often produces a "generally self-deprecating attitude," adding to the stress of acculturation. Some Natives, however, are able to find jobs and high incomes and become somewhat integrated into urban life. Hippler suggests that the old caste system in which all Natives were inferior to whites is changing into a caste-class system, and that differences in urbanization and acculturation among individual Natives are key factors in this development.

226. Hippler, Arthur E.
1974

The North Alaska Eskimo: a Culture and Personality Perspective. *American Ethnologist.* 1, 3: 499-470.

Hippler proposes that the vague nature of Eskimo social organization and social control can best be explained by Eskimo personality. Within the concept of "cultural personality" (a set of shared, internalized norms), he describes a modal type of Eskimo emotional organization. This modal personality is organized egocentrically. Interpersonal clashes, which might otherwise result from such egocentric personality organization, are guarded against by social norms to avoid conflicts in Eskimo society.

Hippler also notes ethnographers' and other observers' descriptions of Eskimos as jealous and open, friendly and violent, sharing and greedy, cooperative and selfish, and suggests that these apparent contraditions can best be understood by looking at Eskimo infant socialization.

The Eskimo infant is indulged at an early age, and he develops a strong positive executive ego (supported by essential freedom when he becomes an older child). At the same time, the infant is constrained subtly by the mother to do her bidding. The Eskimo learns not to interfere with others (for fear of their retaliatory rage) unless he can overcome them (expressing his own egocentricity). To avoid eliciting rage in others, he dissembles, communicates indirectly, and smiles. He may define theft as "borrowing" to avoid a confrontation, even "wife borrowing." He will confront those he can win over and, unable to allow an individual dominion over him, is unable to develop a legal system which could protect one's rights against bullies. Thus the apparent paradoxical descriptions of Eskimos are both actually correct

227. Hippler, Arthur E. 1975 — **Transcultural Psychiatric and Related Researches in the North American Arctic and Subarctic.** *Transcultural Psychiatric Research*, Vol. 12.

Hippler notes that while specifically psychiatric research among Eskimos has been limited, related culture and personality work has been adequate in scope to develop a personality profile for Eskimos.

These related works (including Stefansson, Nelson, Lantis, Parker, Murphy, Preston, Honigmann, Briggs, and Hippler) suggest the following overview of Eskimos: Eskimo socialization produces narcissistic optimism, egocentrism, fear of one's own and other's violence and a propensity to avoid authority both as giver and taker. Eskimos dissimulate feelings and tend to project friendliness and humor which masks violent self-centeredness. "Bullies," to be expected from such socialization, could and did terrorize their neighbors until they were killed.

In the very best single work on transcultural psychiatry, Foulks uses similar insights to explain Pibhogtok.

Hippler concludes that transcultural psychiatric research among Eskimos has shown:

1. Western psychological theories do provide a coherent and consistent explanation of Eskimo behavior.
2. Culture-bound symptoms are dynamically similar to psychological problems among Euro-American peoples.
3. Cultural aspects of etiology of emotional disorder are explained more consistently by Western psychiatric theory than by "Native theories."
4. Culturally distinct healing approaches are inexplicable in the absence of Western psychiatric theory.

Hippler feels that this area needs further research and that such research would benefit from more systematic work and the development of more accurate procedures.

228. Hippler, Arthur E. 1975 — **Thawing Out Some Magic.** *Mental Hygiene* 59, 2: 20-24.

The author notes that it is paradoxically the most affluent and best educated part of any population which is likely to have less emotional disorder and likely to benefit most from modern psychiatric help. Populations such as rural Eskimos, among whom levels of emotional disorder are high, respond most poorly to help.

The author suggests that much of the difficulty in the delivery and use of mental health care to Alaska's Eskimos stems from strong tendencies on the part of villagers toward magical thinking and limited support for scientific thinking. At the same time, old shamanistic interventions which utilized magical thinking no longer exist to help the troubled.

229. Hippler, Arthur E.
Conn, Stephen
1973

Northern Eskimo Law Ways and Their Relationships to Contemporary Problems of "Bush Justice." ISEGR Occasional Paper No. 10. Institute of Social, Economic and Government Research, University of Alaska, Fairbanks, Alaska.

This paper concerns means of resolving conflicts among North Alaska Eskimos. It describes their traditional law ways, the village council system which followed Eskimo-white contact, and the present day Western system of justice. The authors suggest that the village council was more effective than the present system of dispute resolution, because the council could adapt its procedures to traditional Eskimo behavioral expectations. They recommend changes in the current administration of justice in the villages. Hippler and Conn conclude that:

> . . . embedded in the culture and personality of the northern Eskimo was a value system that led him to avoid conflicts by behaving nonaggressively. This set of values and their associated attitudes determined the existence or nonexistence of roles, behavioral norms, and sanctions used to resolve conflicts. Eskimo law ways were signals that communicated to the socially attuned Eskimo how he should modify his own behavior so that he could interact with the group without precipitating violent confrontation. In this light, where adversariality is built into the legal process, it is hard to reconcile this process with Eskimo expectations in behavior.

230. Hippler, Arthur E.
Conn, Stephen
1974

The Changing Legal Culture of the North Alaska Eskimo. *Ethos.* 2, 2: 171-188.

The authors believe that Eskimo personality is the basis for the lack of Eskimo aboriginal "law ways." Defining the Eskimo personality is crucial to understanding not only aboriginal and post-contact "law ways," but to understanding the form of contemporary Eskimo adaptation to U.S. and Alaska law as well.

The Eskimo "cultural personality," which they describe, stresses individualism, noninterference in another's life, avoidance of conflict, subtle interactions between individuals based on gauging the other person's mood, sharing of goods (and sometimes wives), and a general refusal to permit either corporate or individual power over anyone. With this relative anarchy, it was hard to maintain social order traditionally. Local gossip and opinion were often ineffective. Serious crimes such as murder either had to be ignored or led to blood feuds.

This system changed with the advent of U.S. law. Outside authority gave an unassailable power to village councils to remove murderers and others from a community without incurring blood feud. The authors note that creation of village councils at this time as local government cum judicial bodies resulted in a high level of local control and great success at reducing the high levels of pre-contact murder. This was accomplished by subtle guidance by the council in most cases—reflecting the Eskimo theory of non-overt intervention and social control. The council could be authoritative because no single Eskimo had to take responsibility and consensus was reached.

The introduction of magistrates and state troopers not only decreased the powers of the council but placed Eskimos in the uncomfortable position of one-man rule. The authors note these changes have been deleterious. Combined with greater alcohol abuse and population increases, they have led to near pre-contact levels of violence once again.

231. Hodge, Frederick W.
1912

Handbook of American Indians North of Mexico. Smithsonian Institution, Bureau of American Ethnology, Bulletin 30. United States Government Printing Office, Washington.

This early basic reference is a compilation of the then existing knowledge about North American Indians. The Eskimo entry is a superficial summary of their character, physique, language, culture, population, and ethnic divisions.

232. Hoebel, E. Adamson
1940-41

Law-Ways of the Primitive Eskimos. Journal of the American Institute of Criminal Law and Criminology, Vol. 31. pp. 633-683. (Parts of this article are also published as E. Adamson Hoebel's "Social Controls," in *Societies Around the World*, Vol. 1, pp. 136-142.

In this summary of Eskimo law ways, Hoebel treats all Eskimo groups as one culture. He outlines the following general features of traditional social relationships:

- Use of communal material property.
- Lack of government and power of headman and shaman.
- Acceptable forms of homicide.
- Cooperation in food-getting contrasted with intensive competition in sexual activity.
- Ideas regarding homicide, sorcery and chronic lying.
- Therapeutic forms of controlled conflict such as wrestling.

Ideologically, each married male was a *pater-familias*, having complete power over his wife and children. However, participation in a limited social world in which sharing and economic cooperation were the supreme virtues made all normal individuals extremely sensitive to social pressure.

Crimes against property were practically unknown, because little property was privately owned. Homicide was not absolutely banned; infanticide, invalidicide, senilicide, and suicide were accepted forms of homicide. Homicide arising from sexual competition was relatively frequent and not sanctioned, but no group action was initiated against the killer. Almost all Eskimos were expected to take blood revenge against someone who had murdered their kinsman. A homicidal recidivist was considered a social menace and was liable to be killed as a public enemy, as was a criminal sorcerer or, in Alaska, a man who was too wealthy. Eskimos engaged in fighting, wrestling, or song contests to help settle disputes.

The paucity of legal rules was partly compensated for by an all-embracing religious norm which controlled and directed Eskimo social and economic life through a variety of taboos, the violation of which was sinful. Public confession, often followed by an act of penance ordered by a shaman, removed the taint of sin under normal circumstances.

233. Hoffman, Walter James
1883

Comparison of Eskimo Pictographs with Those of Other American Aborigines. *Transactions of the Anthropological Society of Washington*, Vol. 2. pp. 128-146.

The comparison is general. The Eskimo pictographs were collected from unidentified places in Alaska by the Alaska Commercial Company.

234. Hoffman, Walter James 1897	**The Graphic Art of the Eskimos.** *U.S. National Museum Annual Report, 1895.* pp. 739-968.

Hoffman's culture trait study concerns the whole Eskimo area from Greenland to Alaska and compiles a large amount of information from the body of Eskimo literature. The work opens with general statements on Eskimo geographic distribution, population numbers, prehistory and early European contact, and environment. It then surveys material, forms, and interpretations of Eskimo art.

235. Holmes, W.H. 1909	**The Ethnology of Alaska.** *Alaska-Yukon Magazine,* Vol. 8, No. 4. pp. 267-274.

Holmes includes brief remarks about Eskimo distribution, material culture, and subsistence activity; his primary concern, however, is with Tlingit culture.

236. Honigmann, John Honigmann, Irma 1965	**Eskimo Townsmen.** Canadian Research Center for Anthropology, University of Ottawa, Ottawa.

This is an important attempt to elucidate the acculturative experience of Eskimos in urban centers. Statistical materials on Lake Harbour are backed up by anecdotal information concerning this community.

The Honigmanns distinguish three levels of acculturation and integration. The most acculturated use time-pieces and alcohol, play baseball and bingo, and go to movies and dances. These men hunt in their free time, but for the most part are not economically dependent on the land.

A less acculturated group wears frontier-type clothing, ill-matched coats and trousers, and drives snow machines rather than autos or sleds. These men do not emulate Western homemaking standards. They are steady and church-going, self-employed carvers, steady jobbers or hunters and are the power elite of the community. They rarely go to movies or bingo parties and their children have the best school records. They tend to refrain from alcohol and are more economically dependent on the land than the more acculturated.

A residual category includes those poorly acculturated individuals who cannot cope well in either world. They are strongly attracted to Euro-Canadian material culture and will hunt when the weather is good. They speak English but are poor job risks. They attend movies and try anything. Those of this group who drink do so heavily. They are more laissez faire in their attitudes toward their children's school attendance and are generally at loose ends.

The Honigmanns also describe Eskimo social organizations. Young men, especially those good in English, take leadership roles in the community. Older men lead in the churches. Women have few leadership roles. Most Eskimos seem to be financially able and their businesses well run.

Discrimination in white-Eskimo interaction and drinking are also discussed. The Honigmanns feel that little Eskimo drinking is motivated by personality deficiencies.

A large section is devoted to interpersonal relations, child rearing, values, and personality. Among other things, it concerns the Eskimo's basically oral optimistic character, their idealization of hunting, withdrawal as defense, general inability to lie or bluff, difficulty in handling Western culture due to the permissive child rearing, growing nativism, willingness to let each man go his own way, high rates of suicide, and the interrelationships of these phenomena.

237. Hooper, William Hulme
1853

Ten Months Among the Tents of the Tuski, with Incidents of an Arctic Boat Expedition in Search of Sir John Franklin, as Far as the Mackenzie River, and Cape Bathurst. J. Jurray, London.

Hooper's travels took him from Siberia, across the Bering Sea to Kotzebue Sound, and around Alaska's north coast to Canada and the Mackenzie River; his book is primarily a source of Chukchi information but does contain a few observations of the Alaskan Eskimos, including their physique, clothing, tattoos, and dwellings (in Point Barrow).

238. Hough, Walter
1898

The Lamp of the Eskimo. From the Report of the U.S. National Museum for 1896. Smithsonian Institution, U.S. National Museum. United States Government Printing Office, Washington. pp. 1025-1056.

In his culture trait study, Hough analyzed and categorized a lamp collection in the U.S. National Museum which contained specimens from the Aleutian Islands, Alaska, Canada, and Greenland. The report surveys Eskimo ethnographic literature for descriptions of the lamp's use and construction. It also describes four examples of lamps from Point Barrow, two from Kotzebue Sound, four from Norton Sound, nine from St. Lawrence Island, twelve from Bristol Bay, and nine from Kodiak.

239. Hout, Jerry L.
1966

Alaska's Little Blackfish. *Alaska Sportman*, Vol. 32, No. 9. p. 27.

Hout's short article describes the occurrence and characteristics of the blackfish, *Dallia pectoralis*, which is one of the most abundant freshwater fish in Alaska and Siberia and remains an important food source for Eskimos and their dogs.

240. Hrdlicka, Ales
1930

The Ancient and Modern Inhabitants of the Yukon. *Smithsonian Institution Explorations and Fieldwork in 1929*. pp. 137-146.

Hrdlicka reports archaeological and anthropometric information on Yukon River Eskimos and Athabascans, noting intermarriage and cultural contact between the Eskimos and Indians at contact points along the river.

241. Hrdlicka, Ales
1930

Anthropological Survey in Alaska. In: *Forty-sixth Annual Report of the Bureau of American Ethnology, 1928-29*. pp. 19-374.

This report contains a running account of the author's 1926 journey in which he made anthropological and archaeological investigations along the Yukon River and coastal Alaska. It also contains extensive notes on settlements, history, present living conditions, archaeology, and anthropometry, along with various illustrations.

242. Hrdlicka, Ales
1931

Anthropological Work on the Kuskokwim River, Alaska. *Smithsonian Institution Explorations and Fieldwork, 1930.* pp. 123-134.

Hrdlicka briefly discusses his work along the lower Kuskokwim River in 1930. He considers the distribution of local Eskimo groups, racial similarities, and archaeological (skeletal) finds.

243. Hrdlicka, Ales
1933

The Eskimo of the Kuskokwim. *American Journal of Physical Anthropology,* Vol. 18, No. 1. pp. 93-146.

This paper mostly contains physical and anthropological data, except for some brief comments on Kuskokwim River Eskimo history and population movements.

244. Hrdlicka, Ales
1936

Fecundity of Eskimo Women. *American Journal of Physical Anthropology,* Vol. 22. pp. 91-95.

Hrdlicka points out that the live birth rate of the Eskimo population in 1928 was 47.1 births per thousand population, compared to 19.7 per thousand for the United States in the same year. He suggests that articles reporting a low fecundity for Alaskan Natives are clearly wrong. He attributes the small families among Alaskan Eskimos to a high infant mortality rather than a low number of births.

245. Hrdlicka, Ales
1936

Puberty in Eskimo Girls. *Proceedings of the National Academy of Science.* Washington, Vol. 22. pp. 355-357.

Hrdlicka provides a list of menstruation characteristics of sixteen Eskimo and six Eskimo-white girls of the Bethel area; he finds the onset of menses rather early (at thirteen years old or over), compared to earlier findings for other Eskimos.

246. Hrdlicka, Ales
1942

The Eskimo Child. *Annual Report of the Board of Regents of the Smithsonian Institution, 1941.* United States Government Printing Office, Washington. pp. 557-562.

Hrdlicka presents a general discussion of the health and upbringing of Eskimo children. He talks about the close relationship between Eskimo parents and their children, the high fertility rate but poor medical care, the long nursing period for children, and childhood training. Hrdlicka pictures the Eskimo child's life as being pleasant and generally unrestrained. On the other hand, the children do not abuse their freedom and are respectful of their parents.

247. Hrdlicka, Ales
1944

Alaska Diary 1926-1931. Jacques Cattell Press, Lancaster, Pa.

This book contains a running account of the author's four anthropological/archaeological expeditions. The account of the first trip up the coast to Barrow includes occasional descriptions of the physical features and living conditions of the Eskimos encountered. In another account of a trip from the Canadian border to the mouth of the Yukon River, Hrdlicka notes the untouched character of the Yukon delta area as compared to other regions of the Alaska coast. The photography is probably the best part of the volume. These accounts are also printed in *Anthropological Survey in Alaska* 1930, along with the scientific results of the explorations.

248. Hrdlicka, Ales 1944	**The Anthropology of Kodiak Island.** Wistar Institute of Anatomy and Biology, Philadelphia.

In this work, Hrdlicka presents a comprehensive review of Kodiak ethnography and a detailed account of his own archaeological work on the island in the 1930s. The work provides a good basic reference on the Kodiak Eskimos, beginning with a summary of historical observations of the island and its inhabitants. This is followed by itemized descriptions from early accounts on all aspects of material and social culture, though the cultural information is very brief. The bulk of the text is a narrative of archaeological investigations and detailed site analyses. The final chapter provides physical anthropological data on the Kodiaks.

By the time Hrdlicka visited Kodiak Island, much of the aboriginal culture had been lost through extensive Russian and American contact. Though the island was once one of the large Eskimo population centers, its culture remained poorly documented; some of the only sources of ethnographic information are journals of early Russian hunters and adventurers that have never been translated. Other later sources are Veniaminov (in the Human Relation Area Files microfilm), Zagoskin, Lisianski, Dall, and Petroff. Ethnographic information in this book was taken directly from these later sources.

249. Huggins, Eli Lundy 1947	**Kodiak and Afognak Life, 1868-1870.** *Western Folklore*, Vol. 6. pp. 119-142.

Huggins, a first lieutenant in the U.S. Army, was sent to Alaska with his company in 1868 after the U.S. purchased the territory from Russia. He was stationed on Kodiak Island and produced these journal notes which include some Eskimo ethnographic information.

The material primarily deals with Eskimo material culture and subsistence activity. It covers housing, boats, clothes, and food sources, and includes brief remarks concerning Eskimo character. The notes state that the Natives were sensitive to insult, but rarely attempted revenge; they avoided the one who injured them.

250. Hughes, Charles Campbell 1957	**Reference Group Concepts in the Study of a Changing Eskimo Culture.** *Proceedings of the American Ethnological Society, 1957, Culture Stability and Culture Change*, ed. by Verne F. Ray. pp. 7-14.

In this study of the St. Lawrence Island Eskimo village of Gambell, Hughes presents ideas about possibly useful concepts in studying acculturation. He suggests that the reference group theory might be a valuable concept. Reference groups can be seen as anchoring groups. People must find such a group with which to identify. Hughes notes that military service for Eskimo men and domestic work with American families for Eskimo women may have provided the Gambell people contact with Western reference groups with which they can identify. This identity is often personally destructive.

251. Hughes, Charles Campbell 1958 — **An Eskimo Deviant from the "Eskimo" Type of Social Organization.** *American Anthropologist*, Vol. 60, No. 6, Part 1. pp. 1140-1147.

Hughes summarizes the characteristics of the "Eskimo" system, noting its main features:

- Lack of differentiation among cousins.
- No exogamous unilinear clans.
- Monogamy.
- Independent nuclear families.
- Lineal terms for aunts and nieces.
- Bilateral extension of incest taboos.
- Frequent presence of bilateral kin groups such as kindreds and demes.

He then suggests this "Eskimo" system may apply more to Eastern and Central Eskimo groups than to Alaskan Eskimos. In substantiating the western Alaskan Eskimo variation, Hughes describes the St. Lawrence Eskimo social organization, showing how it differs markedly from the "Eskimo" system: cousin terms are different, descent is patrilineal with no unilinear kinship groups, residence is matri-patrilocal, lineal terms for aunts and nieces (for male egos) do not exist. The few similarities between the St. Lawrence Eskimo social organization and the "Eskimo" system include bilateral extension of incest taboos.

252. Hughes, Charles Campbell 1961 — **The Beauty and Drama of the Arctic.** *Harvard Alumni Bulletin*, Vol. 63, No. 12. p. 500.

Hughes' short article contains superficial comments on sociocultural change and its effects on Eskimo personality. The author surveyed the village of Gambell on St. Lawrence Island in 1954-55 and concluded that, despite a stressful period of transition to Western ideas, the Eskimos have retained their traditional friendliness, hospitality, and good humor.

253. Hughes, Charles Campbell 1958 — **The Patterning of Recent Cultural Change in a Siberian Eskimo Village.** *Journal of Social Issues*, Vol. 14, No. 4. pp. 25-35.

In studying Eskimo acculturation, Hughes suggests that there are certain definable factors which can alter an individual's system of beliefs. These factors include comparing one's own beliefs with other systems of belief, observing and thinking rationally about new facts, having new opportunities to achieve security and satisfy aspirations, and being subject to all kinds of stresses. Hughes remarks that all of these factors may have been in effect at one time or another, but that their conjunction at a particular point in time caused rapid acculturation among the Eskimos on this island.

254. Hughes, Charles Campbell 1960 — **An Eskimo Village in the Modern World.** Cornell University Press, Ithaca, New York.

This sociocultural study of Gambell on St. Lawrence Island is primarily concerned with acculturation. The author considers the following factors influencing acculturation:

- The uncertainty over weather today and economic possibilities of tomorrow.
- The progressive adoption of white mainland forms and how this creates new role models.

- The enlarging of the personal self-identity and shifting of "figure and ground," i.e., the rapid outmigration, especially of young girls and the shifting of the ground against which Eskimos measure themselves—from St. Lawrence to the mainland.

With culture change, the Gambell Eskimos have become increasingly religious (especially in Christian sects) instead of more secularized. The changes (especially adolescent rebellion) have shattered kin relations. Sexual promiscuity and the desertion of the Gambell men by young women bent on marrying whites have exacerbated the disintegrative tendencies. These tendencies have been only partly balanced by the continued emphasis on hunting as a manly skill.

Hughes sees little likelihood of the situation improving.

255. Hughes, Charles Campbell 1963	**Observations on Community Change in the North: an Attempt at Summary.** *Anthropologica*, Vol. 5, No. 1. pp. 69-79.

This is a general comparison of Arctic communities, both Indian and Eskimo, in the Canadian and U.S. geopolitical context.

Hughes suggests present communities are much more stable than those of twenty years ago. The impact of military defense spending has meant an increase in cash. This has led to a reduction of isolation through more modern means of transportation, and to changes in hunting through increased use of repeating rifles (in some cases leading to overkill).

These new communities are more attractive today, because of new institutions and services, primarily in health and education, but more importantly, because they offer opportunities for steady jobs.

Money has thus become an instrument of internal (individual and societal) control. The natives of the north have learned the difference between reactive control of the environment, which they had traditionally practiced, and the creative control exercised by such Euro-American social units as air force installations. These lessons, Hughes suggests, have made people in such communities more capable of adaptation in the widest sense.

256. Hughes, Charles Campbell 1965	**Under Four Flags: Recent Culture Change Among the Eskimos.** *Current Anthropology*, Vol. 6, No. 1. pp. 3-73.

This is perhaps the single most important compendium article on the subject of Eskimo acculturation. It attempts to broadly describe some of the sociocultural and economic changes and continued trends in Greenland, Canada, Alaska, and Siberia among Native (primarily Eskimo) peoples.

Greenland, Hughes notes, is unique in that the 400 or so years of white-Eskimo contact have produced Greenlanders (as they call themselves) rather than Eskimos. Man-induced changes in the ecologic cycles and cultural changes through contact have been self-consciously ameliorated by a policy of gradual autonomous integration by the Danish government. This has been, in part, accomplished by government monopoly, stabilization of prices for subsistence commodities (i.e., furs), and the introduction of total literacy. Unfortunately, no intensive community studies have been done of this "benevolent apartheid" system.

The Canadian experience has not had such positive results. The operation of free enterprise fur buying, unregulated culture contact, and massive destruction of local ecological cycles have created much greater hardship and personal disorientation than in

Greenland. This, combined with a more pervasive racism than that exhibited by dominant cultures either in Alaska or Greenland, has caused great social destruction.

The Alaskan situation, though more similar to Canada than Greenland, has seen a longer contact period and greater development of the Eskimo's competence in dealing with both economic and cultural changes. Although such change has not been benign, the most destructive aspects have been bypassed here. Hughes believes that the Siberian experience has been the most benign, though he notes that this judgment depends on how one views the goals of programmed change in the Soviet Union.

257. Hughes, Charles Campbell 1966	**From Contest to Council: Social Change Among the St. Lawrence Island Eskimos.** In: *Political Anthropology*, ed. by Marc J. Swartz, Victor W. Turner, and Arthur Tuden. Aldine Publishing Company, Chicago. Part 4, Chapter 1, pp. 255-263.

This article is based on field work done in 1954-55.

In earlier times, Hughes notes, the Eskimos of St. Lawrence Island recognized charismatic leaders who owed their great influence in village life to physical prowess, hunting ability, or shamanistic powers. These leaders operated within the three-clan system. They attempted to keep peace on the intra-village level by persuading individuals to assert and wrestle for their claims and by promoting amiable relations among the clans.

When the Americans arrived, the missionary or teacher assumed a certain amount of control and in some instances called on the captain of the revenue cutter to mediate and maintain order.

Soon after 1925, a village council was formed (The Wheeler-Howard Act gave it a legal basis.) The council worked outside of and overlapped the former control of the clans. The villagers readily accepted the new form of control, which operated by public sanctions and shaming wrongdoers.

Hughes attributes part of the success of the council to the personality of its first and long-time chiefs, and to the fact that all clans were represented by it. In addition, the actual operational arm of the council was a welfare committee.

In 1955, the council had been accused of favoritism and was somewhat divisive in handling inter-clan matters. The clans had begun to resume some responsibility for maintaining social control separate from that of the council.

258. Hulley, Clarence C. 1953	**Alaska, 1741-1953.** Binfords and Mort, Publishers, Portland. (The book was reprinted in 1958 with the title, *Alaska: Past and Present.)*

After a general introduction to Alaska geography, climate, and Native peoples, Hulley presents his history of Russian expansion in the Pacific, Russian explorations in Alaska, development of the fur trade, and recent economic and political development. He discusses the Aleut, Kodiak Eskimo, and Southeast Indian's subservient position to the Russians during Russian occupation of Alaska. Throughout most of the book, however, he mentions Alaska Natives only occasionally.

259. Ingstad, Helge 1954	**Nunamiut: Among Alaska's Inland Eskimos.** W.W. Norton Company, New York.

This account covers a year the author spent living with the Nunamiut Eskimo in the vicinity of Anaktuvuk Pass, probably about 1949.

The author records the day-by-day routine of following and hunting caribou. She notes the difficulties of living in a remote area even in the middle of the twentieth century, especially the inaccessibility of medical treatment and the occasional scarcity of food. She mentions former trading relations between the inland Nunamiut and coastal Eskimos, and the importance that traveling along the Colville and Utokok Rivers had for all these Eskimos.

260. Inman, Dorothy
1942
Play Night in Koyuk. *Alaska Life,* Vol. 5, No. 3. pp. 24-26.

Inman briefly describes evening games and dances during winter in Koyuk, an Eskimo village on Norton Sound.

261. Inman, Dorothy
1943
Even Mice Help Eskimo Harvests. *Alaska Sportsman.* Vol. 9, No. 10. pp. 12-13, 33-34.

The author discusses sources of Koyuk Eskimo subsistence, noting their reliance on salmon runs.

262. Irving, Laurence
1953
The Naming of Birds by Nunamiut Eskimos. *Arctic,* Vol. 6, No. 1. pp. 35-43.

The article presents detailed Eskimo ethno-taxonomic information that Irving collected from the Anaktuvuk Pass area while he was engaged in archaeological research. The subject is more extensively treated by the author's father, Lawrence Irving (1958).

263. Irving, Lawrence
1958
On the Naming of Birds by Eskimos. *Anthropological Papers of the University of Alaska,* Vol. 6, No. 2. pp. 61-77.

The article presents detailed and specific Eskimo taxonomic information on birds. Working primarily through one informant, Irving did most of his fieldwork in the Anaktuvuk Pass region and brief study in the Kobuk area. The paper includes a list of comparative bird names used in areas around Kobuk, Anaktuvuk, and east of Colville, Southampton and in Greenland.

Birds are a popular topic in Eskimo conversation, according to the author. Generally within Eskimo society, "... knowledge of natural history is seriously cultivated and its possessor is socially distinguished for his leadership in matters of natural history."

264. Jackson, Sheldon, ed.
1891-1906
Annual Report on the Introduction of Domestic Reindeer into Alaska. 1st through 16th Report. United States Government Printing Office, Washington. (After 1906, the reports were included in the Annual Reports of the Commissioner of Education, U.S. Office of Education.)

These annual accounts of reindeer domestication and development of the program in Alaska are descriptive, not scholarly.

265. Jackson, Sheldon
1896

The Arctic Cruise of the United States Revenue Cutter "*Bear.*" *National Geographic Magazine*, Vol. 7. No. 1. pp. 27-31.

Of historical use, this article concerns U.S. revenue cutter service in the Arctic, which began in 1880 with the *Corwin* expedition. Beginning in 1883, the *Bear* provided yearly service for the next twelve years, functioning as a life-saving station for many shipwrecked whalers, a protector of Natives from white man's rum, a medical station, and a transportation and supply ship for government schools. There is also a brief narrative of the *Bear*'s 1895 cruise in search of reindeer.

266. Jackson, Sheldon
1903

Facts About Alaska: Its People, Villages, Missions and Schools. Woman's Board of Home Missions of the Presbyterian Church, New York.

Though Jackson's short book includes some random ethnographic information on Alaska Natives, it is more useful as a history reference on the establishment of churches. The book covers the Eskimo areas of Barrow, Gambell, Point Hope, Kodiak, Unalakleet, St. Michael, Kotzebue, Wales, and King Island, devoting a few paragraphs to each.

267. Jenkins, Thomas
1943

The Man of Alaska, Peter Trimble Rowe. Morehouse-Gorham Company, New York. (Second printing in 1944.)

This story of an early American missionary bishop in Alaska is more useful as a source of historical information on interior Alaska than on the Eskimo. However, chapter two does contain a few notes concerning the Point Hope Natives. The author describes missionary work in the area and makes scattered comments on how the Eskimo cared for their children, were cruel to elders and the sick, and shared their goods among domestic relations. These observations were made at the turn of the century.

268. Jenkinson, Michael
1965

Yukon River Missions. *Alaska Sportsman*, Vol. 31. No. 7. pp. 20-21.

Jenkinson recounts his visit to the Catholic missions of Holy Cross and St. Mary's during the summer of 1963. Both missions are located in the lower Yukon valley in areas occupied by Eskimos. The article contains little ethnographic information, but does include some brief historical notes on missionary work along the lower Yukon.

269. Jenness, Diamond
1918

The Eskimos of Northern Alaska: A Study in the Effect of Civilization. *Geographical Review*, Vol. 5, No. 2. pp. 89-101.

Jenness feels that a harsh environment and relative cultural isolation were the prime reasons for the failure of the north Alaskan Eskimo to progress far on a technological basis before white contact.

After the establishment of trade with white whalers in the 1880s, the Eskimos began to depend heavily on firearms, tea, sugar, and other white man's food. Firearms brought about a change in hunting patterns and revolutionized the Eskimo economic system. The availability of good cloth caused a decline in the use of skins for house construction. Introduction of the trapping industry and the isolation required by trapping helped weaken kinship bonds, while the influx of interior Eskimos to the coast weakened the unit of coastal Eskimos.

Jenness noticed repercussions of acculturation in the rise of anomie, but found that old Eskimo social organizations were still somewhat influential. The missionaries helped overthrow old principles and replaced them with new guidelines for behavior.

Jenness remarked that the beginnings of education among the Eskimo of north Alaska were good, and that he was somewhat hopeful that the people would survive.

270. Jenness, Diamond 1922	Eskimo Music in Northern Alaska. *Musical Quarterly*, Vol. 8, No. 3. pp. 377-383.

Northern Alaskan Eskimo songs can be roughly divided into two classes: the first contains folk songs, game-songs and magic-songs, all of which are handed down from one generation to another; the second are dance-songs or topical songs which become popular but later are forgotten. In this article, Jenness discusses these types of songs, giving musical scores in some cases.

271. Jenness, Diamond 1924	Report of the Canadian Arctic Expedition 1913-18. Volume 13: *Eskimo Folk-Lore, Part A: Myths and Traditions from Northern Alaska,* the Mackenzie Delta and Coronation Gulf. Report of Southern Party, 1913-16. F.A. Acland, Ottawa.

This is a good basic reference on mythology of northern Alaska and northern Canada. The collection is large and includes some interlinear translations. Generally, "the Alaskan stories are more sophisticated. . .; they are longer and more detailed, and have a definite beginning and ending. The various incidents, too, are placed in their proper setting with just the descriptive touches required to give them an air of reality. The Copper Eskimo tales, on the other hand, have the appearance of disjointed fragments without any setting, and lacking both beginning and ending." (Quoted from Jenness in the Introduction, p. 1.)

272. Jenness, Diamond 1929	Little Diomede Island, Bering Strait. *Geographical Review*, Vol. 19, No. 1. pp. 78-86.

Based on a visit to Little Diomede in 1926, the author in this article reports that the Little Diomeders lived in houses built of stones with earth for mortar. Two families lived in each house. In all North America, only Greenland Eskimos lived in houses similar to these. Jenness suggests that the Diomeders had a separate culture that is perhaps of greater antiquity than the widespread Thule culture. Prior to European contact, the Diomede Eskimos felt themselves more closely related to the Asian than the American Eskimos.

273. Jenness, Diamond 1953	Stray Notes on the Eskimo of Arctic Alaska. *Anthropological Papers of the University of Alaska*, Vol. 1, No. 2. pp. 5-14.

Although not a research tool as such, this is an interesting collection of minutiae concerning life habits and customs of Eskimos.

274. Jenness, Diamond
1957
Dawn in Arctic Alaska. University of Minnesota Press, Minneapolis.

In this account of his stay in the Barrow-Barter Island-MacKenzie River area in 1913-14, Jenness gives some ethnographic information on life in the area. In two places, he indicates that the Nunamiut were looked down upon by the coastal people. Moreover, it was these inland people who had to move to the seacoast as soon as the whalers came. Some of them went to Barrow, some to Aklavik, and the rest to the Noatak area. Some effects of whaling crews and the trapping era on Eskimo life are apparent in this book.

275. Jenness, Diamond
1962
Eskimo Administration: 1. Alaska. Arctic Institute of North America, Technical Paper No. 10.

Jenness divides U.S. Government administration of Alaska into three periods: 1867-96, 1896-1939, and 1939-60; he notes the changes in policy, from assimilation to a racist kind of separatism, to a "return to the old ways" movement, to a complete confusion in ends exacerbated by clumsy means, back finally to assimilation. This is the best single work available concerning the broad sweep of planned change for Alaskan Natives.

276. Johnshoy, J. Walter
1944
Apaurak in Alaska. Dorrance and Company, Philadelphia.

Based on writings by Brevig, this is a reminiscent account of his missionary work among Seward Peninsula Eskimos between 1894 and 1917. The chapters are short, sometimes only a few paragraphs, but they occasionally provide ethnographic notes on the Eskimos. Chapter 10 describes the Eskimo's treatment of the dead and burial practices, noting that in some cases neighbors of the deceased would hurl fire at the corpse to keep the dead person's spirit away. Chapter 11 discusses the Eskimo's lack of government and marked hospitality. Native lack of cleanliness, prevalance of body sores, and heavy use of tobacco are all discussed in Chapter 13. Chapter 15 includes a myth about the origin of the earth. Chapter 17 describes Native dwellings; Chapter 19 describes clothing; and Chapter 20 describes material culture, especially boats. Chapter 22 provides an example of Eskimo social sanctions involving a village bully who irritated people and stole from them. Ultimately, the bully was shot by a man he had robbed.

277. Jones, Laura Buchan
1959
Tundra Tales, Legends of the North. Soroptimist Club of Fairbanks, Fairbanks, Alaska.

Collection details of these myths were not provided:
  Tiyuk and the Little People (Pilot Point).
  When the Birds Left King Island (King Island).
  Nahzukpuk and the Polar Bear (Kivalina).
  The Brothers Who Wouldn't Listen (Akiak).
  Why the Willow Ptarmigan Has a Black Hood (Kivalina).
  The Orphan Boy (Kivalina).
  The Owl and the Raven (King Island).
  Old Woman (Akiak).
  The Silly Porcupine (Akiak).

278. Joss, William F. 1951 — Eskimo Sleds. *Beaver*, Outfit 281, March. pp. 10-13.

The author discusses the use and construction of Eskimo sleds, noting that the Eastern Arctic Eskimo sleds are better made and more sophisticated than those of the Western Arctic.

279. Juel, Eric 1945 — Notes on Seal Hunting Ceremonialism in the Arctics. *Ethnos*, Vol. 10, No. 2 and 3. pp. 143-164.

The author traces the various ceremonies accompanying the seal hunt from eastern Canada to southern Alaska. Various rites occur before, during, and after the hunt.

Seal-killing rituals are not nearly as complex or involved as those attached to the whale hunt. Seals are killed almost daily, while the killing of a whale, with its attendant elaborate ceremonialism, rarely occurs more than once a year.

280. Keithahn, Edward L. 1945 — Igloo Tales. Publication of the United States Indian Service, Indian Life Readers, Alaska Series, No. 1. Haskell Institute, Lawrence, Kansas.

The following freely translated tales were collected from Seward Peninsula Eskimos:

A chat with the reader.
The dwarfs.
The first bears.
E-zum-mol-look-oon.
The Eskimo traders.
The boy who ate too much.
A-puk-een-a, the great hunter.
The hunter and the raven.
How a worm destroyed a tribe.
When the dead man danced.
The robber dwarfs.
The story of a head.
The two orphans (a Siberian Eskimo story).
The boy who couldn't remember.
King-a-leek, the duck-snarer.
The story of Ah-sik-so-kak.
Adventures of Oo-goon-gor-o-seok.
A starving time at Wales.
The wolf-men and the hunter.
The tree that became a man.
A tale of two old women.
The wicked mother.
A ghost story from Wales.
Why the old-squaw ducks are everywhere.
The raven-skin parka.
An adventure of a medicine-man.
The magic birdskin.
The story of Tiyuk.
Mr. Raven and the squirrel hunter.
How the rich man saved his people.

Siksruk the witch-doctor.
How Oo-veva-meak became a devil-doctor.
Two cousins.
A story from the Koyukuk.
How Mr. Raven outwitted the fox.

281. Keithahn, Edward L. 1958 — **Alaskan Igloo Tales.** Craftsman Press, Seattle.

The following tales were collected from Seward Peninsula Eskimos:

The dwarfs.
The first bears.
E-zum-mol-look-oon.
The Eskimo traders.
The boy who ate too much.
A-puk-een-a, the great hunter.
The hunter and the raven.
How a worm destroyed a tribe.
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The robber dwarfs.
The story of a head.
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The boy who couldn't remember.
King-a-leek, the duck-snarer.
The story of Ah-sik-so-kak.
Adventures of Oo-goon-gor-o-seok.
Starving time at Wales.
The wolfmen and the hunter.
The tree that became a man.
A tale of two old women.
The wicked mother.
A ghost story from Wales.
Why old-squaw ducks are everywhere.
The raven-skin parka.
The man who became a caribou.
An adventure of a medicine-man.
The magic birdskin.
A story of Tiyuk.
Mr. Raven and the squirrel hunter.
How the rich man saved his people.
Siksruk, the witch-doctor.
How Oo-veva-meak became a devil-doctor.
Two cousins.
A story from the Koyukuk.
How Mr. Raven outwitted the fox.

282. Keithahn, Edward L. 1959 — **Native Alaskan Art in the State Historical Museum, Juneau, Alaska.** Alaska Historical Library and Museum and Alaska Historical Association, Juneau.

Keithahn's guide book primarily consists of photographs. Several show Eskimo masks and bone and ivory carvings.

283. Keithahn, Edward L.
1963

Eskimo Adventure. Superior Publishing Company, Seattle.

Keithahn and his wife were government teachers at Shishmaref between 1923 and 1925. Though the author wrote several informative articles about their experiences living with the Eskimos, this is his most comprehensive account. It was written for a layman audience and contains much information on Eskimo culture in Shishmaref, including descriptions of the village's physical features, Native clothing, shamanism, ice hunting, the kashgee institution, and numerous daily events which shed light on Eskimo life styles.

Chapter 15 details Shishmaref Eskimo social organization and everyday life, which was largely centered around the kashgee. The kashgee was an active men's club where older men without families lived, family men worked, and boys received their education. It also served as a courtroom and place for community ceremonies and dances. Except during community gatherings, women did not enter the kashgee; their domain remained the home where they trained their daughters in the skills necessary to support future husbands and the male hunting role. The development of a boy's hunting ability determined when he became eligible for marriage. When he did marry, there was no wedding ceremony and the couple lived with the bride's parents until the young couple had one or two children. (There were no restrictions on polygamy, so nuclear families varied in size.)

Among other aspects of life, the author notes altruistic suicide, the trickery by which shamans operated, the ease and freedom of a child's life, cooperative activity in hunting, and difficulties in acculturation.

284. Keithahn, Edward L.
Borah, Leo A.
1927

An Outpost of Civilization in the Arctic. *Travel Magazine*, August. pp. 12-16, 45-46.

This tribe of "white," i.e., acculturated, Eskimos centers its trade, ceremony, and council life in Shishmaref on Shishmaref Island, though these people hunt over an area covering some 3,000 square miles. Keithahn tells how the Natives enjoyed recalling the "Old Nation" and life before white contact—a time of tradition, starvation, intertribal wars, and a strong *kazhgie* institution. The *kazhgie*, a central element of Shishmaref Eskimo life, was a council house which served as community center, dancing and entertainment room, seat of government, court, bachelor's club, and school of law and industry. It was also a place where old men were cared for who were too weak and infirm to fight, hunt, or perform the various labors of the hunter.

When a boy reached adolescence, he moved into this driftwood and sod structure, remaining there until he married. Generally, boys of the same age congregated around the *kazhgie*. There the older men of the village (age was synonymous with wisdom) offered education in physical, mental, and moral values, passing on cultural rules to the young boys. Such education, however, was not compulsory.

When a youth or adult was unruly, disrespectful, or antagonistic, he was placed in the *kazhgie*'s center and lectured from all sides until he hung his head in shame. If the grilling had no effect, the offender might be banished from the village, or if the crime warranted, a death penalty would be pronounced.

The "Old Nation" had no chiefs and the aboriginal equivalent of a council had no real authority; decisions were acted upon as the village people saw fit. Rich men with well-provided caches and *angetkoks* (medicine men) both had a degree of power. The *angetkok* was considered a bad man in most instances, being both hated and feared by other Eskimos for his ability to tamper with superstitions. Through an encounter with the first white men to come to the Shishmaref area, the devil is said to have left the district forever, and at the same time, the medicine men lost their power.

In the old days, marriage was without ceremony; the groom lived with the bride's parents for a year or two. An Eskimo could have as many wives as he could support.

Keithahn comments on changes in Shishmaref Eskimo culture since white contact, the greatest being the passing of the *kazhgie*. Judging from outside appearances, missionaries believed the *kazhgie* to be nothing more than a dance hall and condemned it, and the institution passed from Eskimo culture. Even today, according to the author, the place it held in Eskimo life has not been adequately filled. Life now evolves around the government school or mission; there is no place for a boy to learn tribal law and tradition. In civil cases, a village president and council assume positions of judge and jury. Serious crimes are reported to the U.S. Commissioner at Teller, but if no action is taken, the council handles the case in its own way. The lack of authority is felt by the council, and the *kazhgie*, which could impose a death penalty, is missed.

285. Kennedy, J. Ray
1965
Walrus at Twenty-Five Yards. *Alaska Sportsman*, Vol. 31, No. 2. pp. 8-11.

Kennedy recounts his experiences in a walrus hunt with Point Barrow Eskimos in the summer of 1951 and includes some information on Native hunting and butchering techniques.

286. Kimball, Adelaide
1938
The Changing Arctic. *Alaska Life*, Vol. 1, No. 4. pp. 6-7, 16.

The author briefly describes the "curious and friendly" Eskimo nature, as well as their dress, tattooing, houses, and trade with the whites. He based the article on observations made during a visit to Point Barrow in 1937.

287. Kitchener, Lois D.
1954
Flag Over the North. Superior Publishing Company, Seattle.

Kitchener details the history of the Alaska Commercial Company, now called the Northern Commercial Company, which has served as an important agent in Alaska Native acculturation. The book is useful for its historical material.

288. Klein, David R.
1966
Waterfowl in the Economy of the Eskimos on the Yukon-Kuskokwim Delta, Alaska. *Arctic*, Vol. 19, No. 4. pp. 319-336.

Klein's detailed wildlife study describes numbers and species of waterfowl taken seasonally and the economic value of the catches. Klein compares size of local seasonal catches to size of population and analyzes changes in hunting patterns and needs. He finds the Eskimos reluctant to abandon such aboriginal hunting practices as taking immature birds, even though such actions are illegal, and there is little actual need for the birds as food.

289. Kleinfeld, Judith
1970

Cognitive Strengths of Eskimos and Implications for Education. ISEGR Occasional Paper No. 3. Institute of Social, Economic and Government Research, University of Alaska, Fairbanks, Alaska.

Kleinfeld examines Eskimo cognitive strengths (map-making, drawing, and mechanical ability) that are rarely recognized or rewarded in white society. She suggests that these talents may reflect unusually high intellectual abilities in such areas as perceptual analysis and image memory, and concludes that "developing educational methods that build on these cognitive strengths is essential in enabling Native students to fulfill their academic potentials."

290. Kleinschmidt, Frank E.
1925

Ipnorak Goes Seal-Hunting. *Asia*, Vol. 25. pp. 58-63, 78-81.

Kleinschmidt lived with a group of King Island Eskimos while making films in the Arctic. This is a popular, well-written narrative of a seal hunt in which he participated. Ethnographic material in the account shows how the Eskimo religion and taboo system were closely interwoven with their daily lives and hunting techniques.

291. Koranda, Lorraine D.
1964

Some Traditional Songs of the Alaskan Eskimos. *Anthropological Papers of the University of Alaska*, Vol. 12, No. 1. pp. 17-32.

Koranda provides texts of seven precontact Eskimo songs from the Alaska coast and comments on each. Several were used in the Messenger Feast ceremony.

292. Koranda, Lorraine D.
1968

Three Songs for the Bladder Festival, Hooper Bay. *Anthropological Papers of the University of Alaska*, Vol. 14, No. 1. pp. 27-31.

Koranda provides texts of three songs used to honor and appease the spirits of all animals taken during the past hunting season. These songs were also used in the Festival to the Dead.

293. Kotzebue, Otto Von
1967

A Voyage of Discovery into the South Sea and Bering's Straits. Da Capo Press, New York. (First printed in London by Longman, Hurst, Rees, Orme, and Brown, in 1821.) There are three volumes.

In this narrative of his round-the-world voyage (1815-18), Kotzebue includes very early observations of the Eskimos living on St. Lawrence Island and along the Seward Peninsula coast. From the numerous settlements on the mainland, Kotzebue judged the Eskimo population to be large. He mentions several contacts with the Eskimos; the expedition traded with the Shishmaref Eskimos, but found the people living around Cape Prince of Wales to be hostile and extremely timid. He noted that Eskimos had to be cowed by threats so as to avoid violent confrontation, were overbearing when in force, constantly armed, cheated, and unpredictably attacked anyone. His own party avoided conflict only with difficulty. Kotzebue's account generally has little ethnographic detail, although it does include a complete description and inventory of an Eskimo dwelling at Wales.

294. Kroeber, Alfred L. 1914 — **The Eskimos as Aboriginal Inventors.** *Scientific American*, Vol. 110. pp. 10, 54, 56-57.

Kroeber touches on snow house construction, utensil materials, and hunting techniques in his general discussion of Eskimos.

295. Krulish, Emil 1913 — **Sanitary Conditions Among the Eskimos.** U.S. Public Health Service, Public Health Reports, Supplement No. 9. pp. 1-13.

The author visited Kotzebue, Kivalina, Point Hope, Icy Cape, Wainwright, and Barrow during a 1913 cruise of the Revenue Cutter *Bear*. In this report, he briefly summarized Eskimo living conditions (housing, water supply, and disposal of refuse), whale, seal, and walrus subsistence activity, and common diseases in these villages. Tuberculosis was the most frequent medical problem. Poor, crowded housing was responsible for most Eskimo ailments. Krulish included several photographs and floor plans of Eskimo sod houses.

296. Laguna, Frederica De 1935 — **Eskimo Dug-outs.** University Museum Bulletin of the University of Pennsylvania, Vol. 5. pp. 49-53.

The author describes three dug-outs acquired from Prince William Sound in 1933 by a University of Pennsylvania and Danish National Museum expedition.

297. Laguna, Frederica De 1936 — **Indian Masks from the Lower Yukon.** *American Anthropologist*, Vol. 38, new series, No. 4. pp. 569-585.

Primarily a detailed descriptive account of Athabascan masks and ceremonial life, this article notes several similarities between Indian (Ingalik) and Eskimo customs, indicating borrowing between the groups.

298. Langsdorff, Georg H. Von 1968 — **Voyages and Travels in Various Parts of the World.** Gregg Press, Inc., Ridgewood, N.J. (First published by Henry Colburn, London in 1814.) There are two volumes.

Langsdorff, a naturalist-doctor on the Krusenshtern expedition, narrates the 1803-07 voyages to Kamchatka and the northwest coast of America. Volume 2 includes the Alaska journal entries and is a primary Aleut and Kodiak Island Native reference.

Langsdorff describes Native housing, clothing, tattooing, boats and subsistence activity. The Kodiaks, he noted, were similar to the Aleuts in manner and custom, but had a different language. In particular, he noted Native promiscuity, comparing Native behavior to that of the local Russians whom he felt were of equally "scandalous character."

299. Lantis, Margaret 1938 — **The Alaskan Whale Cult and Its Affinities.** *American Anthropologist*, Vol. 40, New Series. pp. 438-464.

Lantis briefly lists thirty-two beliefs, customs, and taboos associated with whaling activities from the Pacific Northwest to Point Barrow. She indicates variations in these practices and in the groups who observe them.

People in some areas, such as the Tlingit in southeast Alaska, were not whalers and probably did not use whale meat. In the southern regions of Alaska, women could have nothing to do with whaling. Farther north, women took an active part. In some areas, the family owned the whale rites. There were strong beliefs in taboos connected with whaling. Violation of taboos would affect the numbers of whales secured. In some places, human remains, applied to the tips of harpoons, were used as "poison" for whales.

Lantis concludes that rites connected with whaling, while not exactly similar in all regions, overlap each other to such an extent that they can be considered a continuous whale cult extending along the entire Alaska coast.

300. Lantis, Margaret
1938
The Mythology of Kodiak Island, Alaska. *Journal of American Folklore*, Vol. 51, No. 200. pp. 123-172.

This article includes English translations and analyses of folklore from an Eskimo group on Kodiak Island and the adjacent mainland. It includes the following myths and tales:

Cosmogonic and Cosmological Myths
  A. Creation
    General Creation
    "Sedna" or the Eskimo "Dog-husband"
    Origin of People
    Origin of Animals (two versions)
    Origin of Thunder and Lightning
    Origin of Sun and Moon (two versions)
    Origin of Stars
  B. Earth and the Celestial Bodies after Creation
    Limits and Form of the Earth
    The Winds
    Volcanic Eruptions
    Earthquakes
    The Flood
    "Star-Husband" (three versions)
    The Phases of the Moon (two versions)
Man and the Supernatural
  A. Shamanism and Witchcraft
    Demonstrations of Shamanistic Power (five legends)
    Bear Transformation by Witchcraft
  B. Hunting Talismans and Visions
    Hunting Tabu
    Magic Boat
    The Dwarfs
    Magic Rope
    Masks and Hunting Songs (two versions)
Hero Tales
  A. Raven Tales
    Raven Steals Light
    Raven Takes Human Wives
  B. "Boy-hero" Stories
    The Two Brothers

        "Jealous Uncle"
        Boy Who Became a Mink
        Boy Who Went under the Sea
        Man Who Killed the Sea-creature
        The Men Who Discovered Ukamok Island
    C. Amazon Tales
        The Huntress
        The Girl and the Cannibals
Tales of Love and Revenge
        "Swan-Maiden"
        "Mysterious Housekeeper"
        "Feigned Death" (two versions)
        Beginning of War
Comic Tales
        The Simpleton
        The Two Inquisitive Men

301. Lantis, Margaret 1940 — Note on the Alaskan Whale Cult and Its Affinities. *American Anthropologist*, Vol. 2, No. 1, Part 1. pp. 366-368.

Lantis includes new information on western and northern Alaska whaling which she omitted in her paper, "The Alaskan Whale Cult and Its Affinities," (1938). She briefly mentions a few items concerning whaling technique and whaling ritual observances.

302. Lantis, Margaret 1941 — No Wonder They Worship the Seal. *Natural History*, Vol. 48, October. pp. 166-172.

This short, well-illustrated account describes the Nunivak Eskimo seal-based subsistence. The author obtained her information from fieldwork on Nunivak Island in 1939-40.

303. Lantis, Margaret 1946 — The Social Culture of the Nunivak. *Transactions of the American Philosophical Society*, Vol. 35, Part 3. pp. 153-323.

This ethnological report is based on Lantis's visit to Nunivak Island in 1939-40. Since the report was compiled she has returned to the island several times, verifying her opinions and views by on-the-spot observations. More recent material is to be found in her latest writings on the Eskimos of Nunivak. The work thoroughly covers the entire nonmaterial culture of the Nunivak Island Eskimo. It is a basic source for the study and understanding of the aboriginal culture and its present effect on the Nunivak-Nelson Island-Yukon-Kuskokwim Delta area.

304. Lantis, Margaret 1947 — Alaskan Eskimo Ceremonialism. J.J. Augustin, New York.

This is an effort to detail some of the ceremonial aspects of Eskimo culture in Alaska.

Lantis attempts what she considers to be an entirely new approach to the material, gathering data from many sources and assembling it in terms of culture complexes and culture areas.

After examining much material, Lantis suggests that a ceremonial pattern existed for Eskimo Alaska. The greatest ritual emphasis was on hunting ceremonies. The coastal Eskimo emphasized sea mammal hunting; the interior Eskimo focused on the fox, wolf, and wolverine. Gift giving was also important ceremonially, but it was not true potlatching. The Messenger Feast, with its exchange of gifts and masked dances often representing the spirits which controlled animals, was more characteristic of Alaskan Eskimo ceremonialism than any other festival.

Lantis feels that a study of ceremonialism reveals a considerable difference between the Eskimos of Western Alaska and those of Point Barrow. The Barrow Eskimo more closely resembles the Canadian Eskimo. She notes that Collins claimed this indicated that the Thule culture returned westward after its early spread east from northern Alaska. On the other hand, portions of Aleut ceremonialism seemed to indicate relationships with both northeast Siberia and the northwest coast of North America.

The author also concludes that southwest Alaska has been a distinct culture for a long time and that, exclusive of the Aleut and the Point Barrow people, the Alaskan Eskimo had an integrated, highly developed ceremonial complex which is both old and thoroughly Eskimo.

305. Lantis, Margaret — **The Reindeer Industry in Alaska.** *Arctic.* Vol. 3, No. 1. pp. 27-44.
1950

Lantis traces the history of the introduction and use of reindeer in Alaska, noting the connection of the reindeer industry to religious and educational institutions. She lists some difficulties Eskimos faced in commercial reindeer herding and specifies three major problems which prevented their success in the industry:

- Reindeer associations formed to own the deer so diluted ownership that no individual felt specific responsibility for care of the animals.
- The open herding policy meant losses to wolves and straying.
- The impingement of white-owned herds, i.e., the Lomen Co., squeezed out Eskimos.

She lists some general and specific recommendations, but is pessimistic about the possibilities of successful reindeer herding.

306. Lantis, Margaret — **The Religion of the Eskimos.** In: *Forgotten Religions*, ed. by Vergilius Fern. Philosophical Library, New York. pp. 311-339.
1950

Lantis excludes the Aleuts from this discussion of Eskimo religion. She describes shamanism and the function and techniques of the shaman (Anagkok), Eskimo cosmology, the concept of soul, and the concept of illness as soul loss.

Eskimo religion was evidently strong and satisfying. In particular, Lantis notes symbolism of fluidity and the changeability of life and a lack of symbolism indicating attachment to the land. Much individualism was apparent in Eskimo religion. Shamanistic power was personal power, and man's relation to the supernatural was a personal matter. Some aggression could be found in Eskimo religious experience, but not as much as might be expected in such an individualized community. In religion, as in many other things, the Eskimo was mainly passive.

Eskimo religion was oriented toward the here and now. It functioned in terms of daily needs and taboos. Temporary taboos on food and use were most common. There was no conceptualization of a divine or natural law. Eskimos believed in human soul spirits which survived death. They were not personally afraid of death but did fear the soul spirits of the recently deceased.

Eskimos believed in a variety of supernatural beings. These beings were held to be as personal and individualistic as people. Eskimo religion was not intellectualized; life was viewed as a very personal struggle.

307. Lantis, Margaret
1950
Security for Alaskan Eskimos. *The American Indian,* Vol. 4. pp. 32-40.

This is a review of acculturation problems and economic change among the Eskimo. Lantis recommends legal recognition of Native occupancy and land-use rights, preferential treatment of indigenous peoples in granting leases and permits, and land zoning according to desired use rather than type of user or occupant. She further suggests establishing an interagency review board to settle controversies and encouraging community enterprises by loans from a revolving loan fund.

308. Lantis, Margaret
1951
What is Happening to the Eskimo? *Proceedings of the Alaskan Science Conference, 1950.* Bulletin of the National Research Council, No. 122. p. 45.

Lantis maintained that, more than the Indian, the Eskimo possesses a certain mechanical aptness and a willingness to imitate. But the rapid increase in welfare cases (in 1950) indicate that something was socially amiss. She felt that loss of game animals, sickness, and bad effects of liquor provided only a partial answer. The true cause should be sought in the decay and undermining of Eskimo social organization, leadership, prestige, and lack of opportunities for steady employment.

309. Lantis, Margaret
1952
Eskimo Herdsmen. In: *Human Problems in Technological Change*, ed. by E. Spicer. Russell Sage Foundation, New York. pp. 127-148.

This is a fairly brief article on the problems of social change connected with the introduction of reindeer herding among Alaskan Eskimos.

Lantis gives a historical summary of the problems involved in herding. These include intermingling of herds, differences of opinion over whether the reindeer should be consumed locally or exported for cash income, pooling of organized reindeer associations, and inadequate tally of actual reindeer populations. Part of the difficulty in the introduction of herding among the Eskimo may have resulted from the fact that Eskimo culture was not accustomed to working with large organizations over a long time on a formal basis. Also, prestige was accorded the hunter, not the herder.

Lantis lists factors favorable as well as unfavorable to the successful introduction of the reindeer industry among the Eskimo. The article provides a good resume of the situation in the early 1950s.

310. Lantis, Margaret
1952
Present Status of the Alaskan Eskimo. *Alaskan Science Conference, 1950.* pp. 38-51.

Lantis briefly covers the history of Alaskan Eskimo. She finds them to be "friendly, observant, adaptable people who imitate new ways freely, admire ingenuity and self-reliance, and are moderately competitive." She remarks that factors other than economic exploitation or loss of a subsistence economy should be sought to account for growing Eskimo dependency.

She suggests examining "the more subtle factors of prestige, leadership, opportunity for social advance, and economic self-direction" for clues to the root of this problem.

311. Lantis, Margaret 1953	**Nunivak Eskimo Personality as Revealed in the Mythology.** *Anthropological Papers of the University of Alaska*, Vol. 2, No. 1. pp. 109-174.

Lantis examines Nunivak mythology for evidence of psychological processes within the Nunivak Eskimo. Among other things, she finds that mythological characters are persistent, cautious, and judicious observers. They act rationally and are willing to admit defeat at the same time they are trying to overcome it. They tend to be responsible and methodological. All these traits bring out what Lantis feels is the Eskimo's good orientation to reality.

Lantis also briefly analyzes thirty-two Rorschach records and finds the subjects of high average intelligence. The results of this analysis confirm many of the characteristics she extracted from the mythology, i.e., a good reality orientation, passive coping with problems, the need to blunt hostility for fear of its results, significant body destruction concerns, and obsessive compulsive (taboo) practices. Separation anxieties are also explored in light of the cultural attitudes toward marriage and other social relationships.

Lantis states, however, that she is not attempting to determine the basic personality structure of the Eskimo from their mythology, but is trying to find some major central tendencies in emotion, attitude, and behavior, and to give a personality construct.

312. Lantis, Margaret 1954	**Problems of Human Ecology in the North American Arctic.** *Arctic*, Vol. 7, No. 3 and 4. pp. 307-320.

In the introduction, Lantis discusses the anthropologist's place in the study of Eskimo archaeology and culture. She then points to the need for future study of population size, trends in vital statistics, and the investigation of social, emotional, and other factors affecting the Eskimo way of life. Finally she suggests studying the impact of current technological and economic change, resettlement, modern health service, Christianity, and other elements of white culture on the Eskimo.

313. Lantis, Margaret 1958	**Traditional Home Doctoring and Sanitation, Lower Kuskokwim Valley, Nelson and Nunivak Islands.** *Science in Alaska, Proceedings of the 9th Alaskan Science Conference.* pp. 132-150.

Lantis presents an informative survey of home curing practiced by these Eskimos. Though there were no designated practitioners, several older members of the community frequently developed reputations for success in healing. The items used in cures fall into such categories as: (1) plants, with genus-species noted, (2) human and animal body products, especially urine, (3) minerals, rarely used, (4) heat, occasionally used though thought tc be more dangerous than cold, (5) blood-letting, (6) fumigation, (7) prevention measures, including the use of Western healthways and medicines.

314. Lantis, Margaret
1959

Alaskan Eskimo Cultural Values. *Polar Notes*, Vol. 1. pp. 35-48. (Also in Occasional Publication of the Stefansson Collection, Vol. 1. pp. 35-48.)

Aboriginally, Alaskan Eskimos set the highest value on being a good hunter. They also valued honesty, hospitality, generosity, patient acceptance of suffering, and self-reliance. They held skill and ingenuity in high esteem. Survival of the group was regarded as the highest social morality. In interpersonal relations, a high value was put on good socialization and a passive personality.

Intragroup aggression was taboo. Aggression against other members of a group was mainly dealt with by witchcraft. Violent intragroup aggression such as murder, commonly resulted in flight and avoidance of the aggressor. Eventually, after a long delay, the group usually sought revenge of the original aggression. In addition, aberrant individuals were usually eventually eliminated.

Fantasy was used as a defense against aggressive feelings and as a way to repress aggression. Fantasy in folklore and mythology included a great deal of aggression and thus served as an outlet for it.

315. Lantis, Margaret
1959

Folk Medicine and Hygiene: Lower Kuskokwim and Nunivak-Nelson Island Areas. *Anthropological Papers of the University of Alaska*, Vol. 8, No. 1. pp. 1-75.

Lantis investigates the entire range of traditional medical practices and their continuation to the present. She found no formal medical practitioners. In general, these Eskimos turned to shamanistic techniques and the spirit world only when strong, generalized, and well-adjusted fear was aroused without any practical means of dealing with the disease or its attendant anxiety.

Before white settlement, this area had both soul loss and intrusion theories of disease. The concept of intrusive agents best fits the germ theory. Lantis suggests that the aboriginal pharmacopoeia was not very adequate. Shamanism was an important means of extracting disease agents, but appears to be almost dead now.

Rites and practices designed to insure healthy growth and reproduction are discussed. Lantis notes that various attempts to avoid disease were made.

Aboriginally, there seemed to have often been strong feelings of guilt attached to ill health, a feeling of being punished. There is extensive discussion of neonatal care and child rearing practices.

In regard to modern health, Lantis says that the new medicine has been accepted very well, and she suggests several reasons why this may be so.

The information in this report was obtained in the southwest part of the Bethel triangle and in two villages on the tundra between the Yukon and Kuskokwim which have been culturally and personally linked. Kasigluk, Nunapitchuk and Eek, Kwinhagak, Tununak (Nelson Island) and Mekorykuk (Nunivak Island) were also visited, and some information was obtained from Tuntutuliak on the lower Kuskokwim.

316. Lantis, Margaret
1960

Eskimo Childhood and Interpersonal Relationships: Nunivak Biographies and Genealogies. American Ethnological Society, University of Washington Press, Seattle. (General ed. Verne F. Ray.)

Lantis attempts to relate data from life histories and results of Rorschach tests in exploring Nunivak Eskimo personality dynamics. In her conclusions, she suggests:

- Arranged marriages that were first marriages were very likely to be unhappy.
- The brittle aboriginal marriage had a negative effect on children. Children were probably not treated nearly as well as is commonly believed. Many individuals benefited and many suffered because of the widespread system of adoption.
- Leaders tended to be petty tyrants. There was no recourse (such as the Canadian song dance) to defeating a tyrant. The only recourse one had was to leave the community.
- There was much submissiveness to elders, but also a great deal of subtle rebellion. However, one had to be careful or be socially ostracized.
- Shamans in this sample seem to have had unhappy childhoods, to have been rejected lonely children who were frightened by spirits and then learned to handle them. There also seems to have been some covert homosexuality.
- There was wide variation in individual reactions to beliefs in the spirits.
- Suspicion of whites was rampant, but Eskimos had no difficulty in picking out individual whites who were "good" and those who were "bad" without generalizing too much.
- The young were more open about their religion and their spirit helpers than the old.

317. Lantis, Margaret
1967

American Arctic Populations: Their Survival Problems. In: *Arctic Biology*, Henry P. Hansen ed. Biology Colloquium at Oregon State University. Oregon State University Press, Corvallis. pp. 243-287. (Second edition, first printed in 1957.)

Lantis provides an overview of Eskimos and northern Indians, discussing demographic trends, prehistory, and faunal history in general terms and changing subsistence opportunities in more detail. She notes that wage work has particularly affected Eskimo social relationships, dress, work habits, and community settlement.

318. Lantis, Margaret
1972

The Current Natavistic Movement in Alaska. In: *Circumpolar Problems*, edited by G. Berg. Pergamon Press, New York. pp. 99-118.

This general statement concerns the formation of the Alaska Federation of Natives in 1912, its subsequent policies and their effectiveness.

319. Lantis, Margaret
1972

Factionalism and Leadership: A Case Study of Nunivak Island. *Arctic Anthropology*, Vol. 9, No. 1. pp. 43-65.

After summarizing traditional leadership among Nunivak Eskimos, Lantis examines the bases and opportunities for leadership development between 1940 and 1961. She discusses the village council, Christian church, and a reindeer slaughtering project as the most viable sources of opportunity for young leaders in the Nunivak area. She found:

> . . . a contest for influence and control over community affairs engendered factionalism by the development of well-defined and opposing follower groups. Innovation was not coterminous

> **with religious or political leadership.... ...leadership is not so much a function of personality as of mutual stimulation between leader and followers, while headship is arbitrary and maintained by an organized system, with social distance between the head and the impersonally defined group.**

That is, what was demanded of the Eskimo leader is the ability to express what the group wants, not to lead it in new directions.

320. Larsen, Dinah W. 1972	Notes on the Material Culture of the Eskimos of Northwestern Alaska. In: *Modern Alaskan Native Material Culture*, Wendell Oswalt, ed. University of Alaska Museum, Fairbanks. pp. 35-42.

This article is based on a 1970 survey of several villages (Kivalina, Kobuk, Ambler, Shungnak, Noatak, and Kiana). Larsen hoped to establish what types of objects are currently being manufactured by the villagers and what articles of Western technology are considered essential for present-day village life. She presents general results from the survey, but does not list specific material goods.

321. Larsen, Helge 1956	The Material Culture of the Nunamiut and Its Relation to Other Forms of Eskimo Culture in Northern Alaska. International Congress of Americanists, 32nd Session. pp. 574-582.

This short article describes the material culture of the Eskimo groups now living around Anaktuvuk Pass. These groups originally shared such common traits as living inland, usually along a big river for fishing and transportation, and a migratory mode of life in search of caribou.

322. Larsen, Helge 1973	The Tauremiut and the Nunamiut of Northern Alaska: a Comparison Between Their Economy, Settlement Pattern and Social Structure. In: *Circumpolar Problems, Habitat, Economy, and Social Relations in the Arctic*, ed. by Gosta Berg. Pergamon Press, New York. pp. 119-126.

The author describes differences in economy and settlement pattern between the Eskimos who have permanent homes along the north Alaska coast and get most of their food from the sea and the inland Eskimos who depend on caribou for food and live a more nomadic life. He also points out a difference in the social term *umialik*, which means "boat owner" to the coast Eskimo and "rich and successful man" to the inland Eskimo. In both cases the name signifies an individual who is a responsible community leader.

323. Latham, Robert Gordon
1846

On the Ethnography of Russian America. *Edinburgh New Philosophical Journal*, Vol. 40. pp. 35-44. (This also appears in the Ethnological Society of *London Journal*, Vol. 1. pp. 266-274. 1848.)

In a rough delineation of Native group locations, Latham divides the eastern (Canadian and Greenland) Eskimos and the western (Alaskan and Asian) Eskimos. He suggests a difference in social and moral standards between eastern and western Eskimos that he thinks is reflected by the western group's greater appreciation of European-produced goods for both home use and barter.

324. Lavrischeff, Tikhon I.
1935

History of Education in Alaska. Unpublished Ph.D. dissertation, University of California, Berkeley.

This dissertation offers a good history of education in Alaska up to the early 1930s. Lavrischeff includes interesting statistics on number of teachers and students, attendance figures, and expenses involved with education in Alaska.

Some attempts were made to educate Alaska Natives during the Russian period, but after the American purchase there was a lapse in almost every kind of financial support for education. When Sheldon Jackson was responsible for the administration of education in Alaska, he supported the educational programs of missions and other agencies. With the passage of time, federal support of mission schools was withdrawn. Federal territorial schools were set up and the education of Alaska Natives was almost entirely under the direction of the Bureau of Education and the Bureau of Indian Affairs.

325. Leighton, Alexander H.
Hughes, Charles C.
1955

Notes on Eskimo Patterns of Suicide. *Southwestern Journal of Anthropology*, Vol. 11, No. 4. pp. 327-338.

This is a description of suicide among the Eskimos of Gambell, on St. Lawrence Island. The authors have also attempted to make a broad comparison between suicide in Gambell and Eskimo suicide in general.

An important characteristic of Eskimo suicide patterns is that they are relatively nonritualized. Usual motives were suffering and feelings of being no longer a successful and useful member of the group. Inclinations toward suicide were reinforced by a feeling that the souls of the suicides went to the best of the afterworlds, along with those who had been murdered or who had met other forms of violent death.

The data from St. Lawrence is based on fifteen fairly complete specific episodes and at least twenty-nine fragmented accounts of suicides. The last suicide noted occurred around 1902. Considerable variation in method was found. It was usual for an Eskimo contemplating suicide to inform his relatives of his intent, and sometimes he required their assistance. Once made, a suicide vow was difficult to back out of, although sometimes dogs might be killed in an attempted substitute.

The authors found some indication that suicides were sometimes committed in the belief that self-killing would prevent the death of someone else in the family.

326. Leighton, Dorothea C.
1942

Walrus—Many-Purpose Animal of the Arctic. *Nature Magazine*, Vol. 35, November. pp. 477-479.

Leighton provides text from Edward W. Nelson's 1877-81 narrative, which includes information on walrus distribution, Eskimo hunting methods, and Native uses of the animal. Nelson estimated a great reduction in walrus herd size in the 1880s, due partly to the Native's heavy use of the animal for food and ivory.

327. Leroi-Gourhan, Andre
1937
Eskimo Picture Writing. *National Archaeological News*, Vol. 1, No. 10. pp. 11-14.

The author emphasizes the communicative value of Eskimo picture writing as found on boxes, pipes, bows, and other utensils.

328. Lisianski, Urey
1927
The Alaskan Adventures of Captain Urey Lisianski, K.G.V., Imperial Russian Navy. *Alaska Magazine*, Vol. 1, No. 4, pp. 189-216, and Vol. 1, No. 5, pp. 243-265. (The account is taken from the author's "Voyage Round the World in the Ship *Neva*, 1803-1806.")

The sphere of Russian knowledge about America was greatly enlarged with the first Russian round-the-world expedition led by Krusenstern, partly on behalf of the Russian American Company. Lisianski commanded one of the expedition's ships. This article is an English translation of part of his journals.

The Eskimo ethnographic notes concern the Kodiak Natives, providing information on their physique, and their courtship and marriage. The notes mention the existence of polygamy but no marriage ceremony, subsistence based on sea otters and shamanism. Adults selected and raised infants to be shamans. Other ethnographic information tells about Native life under Russian administration.

329. Lomen, Carl
1954
Fifty Years in Alaska. D. McKay Company, New York.

Lomen, the "reindeer king," covers the period from 1900 to 1950 in his autobiography, and deals primarily with the reindeer industry and its demise. He provides information from an opposite viewpoint than most observers of this controversial issue in Alaska history. Lomen maintains that the industry was viable when the U.S. government took it from him.

330. Lopp, William Thomas
1892
A Year Alone in Alaska. *The American Missionary*, Vol. 46. pp. 386-391.

Lopp, a missionary teacher in Barrow, visited settlements in the Barrow vicinity to evaluate whether the land was favorable for supporting domesticated reindeer. He visited seven unidentified villages whose cumulative populations totalled 200 people, although village populations fluctuated with frequent movement of Eskimo families. Lopp said that Natives from Kotzebue Sound, Port Clarence, Golovin Bay, and Diomede Islands visited his Barrow school during the winter. He estimated that the Barrow population was 527 in March, and increased to 560 or 570 in spring and fall. During December and January, when people were compelled to subsist on frozen fish, Lopp observed the highest incidence of medical problems. He also commented on the Eskimo's confused idea of the missionary's purpose.

331. Loree, David R.
1935

Notes on Alaskan Medical History. *Northwest Medical*, Vol. 34, No. 7. pp. 262-268.

Useful as a historical reference, this work details the medical history of Alaska since 1725 and notes the major expeditions that were accompanied by physicians.

332. Lucier, Charles
1952

Some Aspects of Animal Ceremonialism Among the Buckland Eskimo. *Proceedings of the Second Alaskan Science Conference*. pp. 227-228.

Lucier's brief note mentions several Eskimo hunting observances; he collected his information from an old Eskimo wintering camp at Elephant Point on Eschscholtz Bay.

333. Lucier, Charles
1954

Buckland Eskimo Myths. *Anthropological Papers of the University of Alaska*, Vol. 2, No. 2. pp. 215-233.

This is a collection of some twenty-five stories from the Kotzebue Sound region. The only information given besides the stories is some general comment on Buckland Eskimos.

The Buckland Eskimos, the Kangyagmiut, were seasonal migrants between the inland and coastal areas. Their semi-nomadic existence was changed by the introduction of domestic reindeer into Alaska in the late nineteenth century. The collapse of the reindeer industry in the 1930s and 1940s meant economic disaster. The gold rush passed Buckland by and the Friends (not Quakers) Church eliminated the Native Eskimo religion with its ceremonial complexes.

The myths include:
A Man, a Caribou, and a Wolf
A Giant Worm Lived Near Elim
A Time Long Ago
A Woman Becomes a Bear
Eagle and Yakshuk
He Met a Giant Bird
How Raven Got and Lost a Wife
Ilyarunik
A Poor Orphan Boy
Three Angatkoks Go Under the Sea
Spirits of the Dead
They Heard a Ghost
A Boy is Tortured
Aiyauhroaq
How Innyuktut Got Its Name
Indians and Eskimos
How Some Islands Were Made

334. Lucier, Charles
1958

Noatagmiut Eskimo Myths. *Anthropological Papers of the University of Alaska*, Vol. 6, No. 2. pp. 89-117.

These English translations were collected in 1952 at the village of Sisualik, on Kotzebue Sound:
Shavings Become Creatures

The Sun and Moon
Raven Brings Light
Raven and King Loon
Bear and Porcupine
Owl Wants to Marry Ptarmigan
Raven and Sea Gull
Two Children Become Frogs
A Baby Turns to a Bird
[illegible]gned Death
The Blind Boy and the Loon
Ulului
Ayapireaq
Mosquitoes Choke a Man
A Worm-lake
Raven Marries
A Man From the Moon
Kayaqturangniktuaq
Ilyaganiq
Innyulhuraq
Seiut: Place of Willows
Kobuk Men Start War
A Real Story from Kiana
Kusupquaq
A Lapp Story

335. Lucier, Charles
1958

Prenatal Memories of an Eskimo Man. *Anthropological Papers of the University of Alaska*, Vol. 6, No. 2. p. 122.

This short, interesting account was collected at Nome in the 1930s. The informant was born before 1900.

336. Lucier, Charles
1958

Wolf Kill Observances, Northwest Alaska. *Anthropological Papers of the University of Alaska*, Vol. 7, No. 1. p. 39.

Lucier details some Eskimo observances associated with wolf hunting and killing.

337. Lucier, Charles
Van Stone, James W.
Keats, Della
1971

Medical Practices and Human Anatomical Knowledge Among the Noatak Eskimos. *Ethnology*, Vol. 10, No. 3. pp. 251-264.

Much of this information was obtained from Della Keats, a Noatagmiut born in 1907, who functioned as a midwife with some training from the U.S. Public Health Service. She achieved recognition as a general medical practitioner and proved to have considerable ethnic medical and anatomical knowledge. The article covers Eskimo use of acupuncture, massages, bandages and plasters, and internal applications. A major portion of the article consists of a vocabulary list of medical and anatomical terms.

338. MacCarthy, Elizabeth
1953

Point Barrow Today. *Societies Around the World*, Vol. 1. pp. 160-164.

The author describes Point Barrow in the early 1950s, telling about housing, government services, businesses, and schools. She says many Eskimo families have winter and summer houses and rely on caribou and reindeer meat rather than sea animal flesh for subsistence needs. MacCarthy characterizes the Eskimos as "fun-loving," noting their extensive card and game playing and frequent celebrations. She also suggests a degree of communal living, in telling how families will go together to supply several houses with electricity.

339. M'Clure, Robert Le M.
1969

The Discovery of the North-West Passage. Charles E. Tuttle Company, Inc., Rutland, Vermont. (First published in 1857.)

The journal notes presented here cover M'Clure's four winter-long explorations in search of a North-West Passage. They contain only occasional reference to north Alaskan and Canadian Eskimos encountered during the voyages. An appendix to M'Clure's journal presents a narrative of the H.M.S. *Plover*'s 1852-53 activities while stationed in the Bering Strait. This account, by Rochfort MaGuire, provides some information on white trade with the Barrow Eskimos and trade between Alaskan Eskimos and Asian natives, as well as a description of Eskimo boats in the Barrow area.

340. McCracken, Harold
1930

God's Frozen Children. Doubleday, Doran and Company, Inc., Garden City, New York.

McCracken became a northern explorer as a young man. This book depicts his Alaska adventures and contains random Eskimo information, particularly in chapters 8 and 9 where the author narrates some of his experiences on Little Diomede Island. He describes the island's village, the small Eskimo dwellings, subsistence activities, the informality of marriage and divorce, and the importance the Eskimos placed on productiveness. He also describes activities of the energetic Diomede shaman and relates the Eskimo fear of spirits of the dead.

341. MacCurdy, George Grant
1921

An Example of Eskimo Art. *American Anthropologist*, Vol. 23, new series, No. 3. pp. 384-385.

MacCurdy briefly describes the handle of an old dog whip collected in Nome, and includes a picture showing its carved features.

342. MacInnes, Tom, ed.
1932

Klengenberg of the Arctic. Jonathan Cape Ltd., London.

In this journal (late nineteenth century), Klengenberg describes his life as a hunter, trapper, and trader along the north coast of Alaska and Canada for thirty-four years. Occasional information and observations on Eskimos occur throughout the journal, including particularly good descriptions of Little Diomede Island, Point Hope in 1893, Herschel Island in 1894, and Barrow in 1902. Chapters 23 and 24 contain much information on Eskimo culture. Chapter 23 gives general information on subsistence activities, shamanism practices (including a detailed account of how shamans used the power of suggestion), and the Eskimos' superficial acceptance of white religion. Chapter 24 focuses on Eskimo law and social organization, frequently comparing Alaskan with Canadian and Siberian Eskimos. Klengenberg notes that Alaskan Eskimos lived in more permanent villages than Canadian Eskimos, and they had higher standards of cleanliness than the Siberian peoples. In addition, he notes several features common to the law ways of all these Eskimo groups:

- Territorial trespass disputes were rare since Eskimo lands were so sparsely settled.
- Crime of all sorts was generally constrained.
- Eskimos had no desire to accumulate individual wealth.
- Eskimos generally maintained fair domestic relations, and local groups did not fight among themselves, though Eskimo-Indian relations were strained.
- Laziness was a serious social sin, and a lazy person could be rejected by the community if he did not reform.
- Villages lacked chiefs; there were no defined tribes; and each family group had its own head.

343. Madsen, Charles
Douglas, John Scott
1957
Arctic Trader. Dodd, Mead and Company, New York.

Madsen was a trader and hunter along the Siberian coast and in western Alaska in the early 1900s. In this narration of his experiences, he describes the Chukchis in detail and occasionally compares them with Alaskan Eskimos. Siberian natives and Alaskan Eskimos had many similar cultural features:

- Subsistence base.
- Tendency to have "unreasoning propensity for violence if thwarted in any way."
- Characteristic pleasantness, except "quarrelsome or even dangerously hostile" when intoxicated.
- Practice of infanticide.
- Fear of departed spirits.
- Medical practices.
- Use of shamanism.

The Eskimos differed from the Siberian natives in that they used a communal bathhouse and held a more active dance and ceremonial life within the kashgee, an Alaskan native community center.

344. Marsh, Gordon H.
1954
Eskimo-Aleut Religion. *Anthropological Papers of the University of Alaska*, Vol. 3, No. 1. pp. 21-36.

Marsh's work is unique in presenting a detailed and comprehensive analysis of the Eskimo-Aleut belief system. He treats the religion as essentially the same for Aleuts and Eskimos from the western tip of the Aleutians to the eastern shores of Greenland, but points out local variations. Marsh describes the religion's animistic nature, which is based on a set of beliefs about the supernatural and a set of public and private rituals. The body of his paper describes the five categories of powers which the Native ritual life seeks to influence:

charms, souls of men and animals, creatures, demons of the earth and air, and spirits which direct the forces of nature.

The Eskimo wanted to control the personal guardian spirits and the "persons" of animals. The article gives a detailed description of this concept, distinguishing it from souls.

345. Marshall, Robert
1933
Arctic Village. H. Smith and R. Haas, New York.

The author spent about a year in the mining town of Wiseman, Alaska, around 1929 and presents an interesting resumé of the sociology and economics of the camp and of Native settlements in the area. He administered Stanford-Binet tests to both whites and Eskimos and gave Goodenough's "Draw-a-person" test to Native children as part of his studies. He gives the results of these tests along with numerous photographs.

346. Marston, Marvin R.
1969
Men of the Tundra, Eskimos at War. October House, Inc., New York.

Marston details the formation of the "Eskimo Scouts," a territorial guard organized in the early 1940s to combat the expected Japanese invasions.

347. Martin, Fredericka
1960
Sea Bears. Chilton Company, Book Division, New York. (The book was first published in 1946 under the title of *The Hunting of the Silver Fleece*, by Greenberg Publishers in New York.)

Martin traces the development of the fur seal industry in the North Pacific from Russian occupancy of the Aleutians through the drastic herd reductions in the 1880s and later events leading to eventual herd protection and survival. The work, primarily a historical reference, concerns Aleuts, Kodiak Natives, and Southeast Indians in their involvement in the fur trade. All these Natives lived in a subservient position to the Russians and later to the American fur companies which overexploited the fur resource.

348. Maruyama, Magoroh
1966
The Changing Alaska Eskimo, from Seals to Electronics. *Alaska Sportsman*, Vol. 32, No. 8, pp. 23-25; No. 9, pp. 18-21.

Maruyama, a cultural anthropologist, discusses the Alaska Eskimos undergoing acculturation pressures, particularly noting recent changes in their living conditions and subsistence activities. He says the Eskimos have concentrated more in villages and estimates that in the Yukon-Kuskokwim delta, there are 5.9 persons per house (with the median house being 15 by 18 feet), 3.8 persons per room, and 2.2 persons per bed. Use of rifles and the concentration of population have reduced the availability of natural foods. Subsistence means have changed, and the Eskimo now relies on European foods and the cash economy. The shift from natural, more nourishing foods has also increased Eskimo susceptibility to diseases.

The author also considered Eskimo potential for entering the cash economy, emphasizing the use of their natural talents and resources. Making it more difficult for Eskimos to adapt is the fact that Western business and school systems include patterns of behavior which are contrary to traditional Eskimo customs.

349. Mason, J. Alden
1927
Eskimo Pictorial Art. *Museum Journal of the University of Pennsylvania*, Vol. 18. pp. 248-283.

Mason suggests (later substantiated further) that Eskimo pictorial engraving in ivory developed recently and that contact with the Russians was probably the incentive. He notes that this art form is found only among the Alaskan Eskimo and is foreign to the central Greenland and Labrador Eskimo. The best work comes from the Alaska Peninsula to the Bering Strait area. Mason discusses the general characteristics of Alaska ivory engravings and then describes a collection of engraved implements at the University of Pennsylvania Museum. The specimens from Point Barrow were collected by John Murdoch in the late 1800s. The collection also includes specimens from Wainwright, Cape Prince of Wales, Nunivak Island, and the Kuskokwim River area. Photographs of the specimens are included.

350. Mason, Otis Tufton
1885
Basket-Work of the North American Aborigines. *United States National Museum Report, 1884.* pp. 291-306.

In reviewing the basket work of each major North American native group, Mason describes the materials and construction of Eskimo coiled baskets.

351. Mason, Otis Tufton
1885
Throwing-Sticks in the National Museum. *United States National Museum Annual Report, 1884.* pp. 279-289.

Mason's survey of the museum collection briefly describes the shape and use of Eskimo and Aleut darts and harpoons.

352. Mason, Otis Tufton
1889
Cradles of the American Aborigines. *United States National Museum Annual Report, 1887.* pp. 161-212.

One in the author's series of detailed culture trait studies, this work includes a description of Alaskan Eskimo means for carrying their young. Frequently, Eskimo babies were put in the extra-large hood of the mother's parka.

353. Mason, Otis Tufton
1891
Aboriginal Skin-Dressing — A Study Based on Material in the U.S. National Museum. In: *Report of the U.S. National Museum, 1889.* pp. 553-589.

Mason's culture-trait study includes only brief mention of Alaskan Eskimo use and preparation of seal skins for clothing and boats. His information was from Whymper, 1869.

354. Mason, Otis Tufton
1894
North American Bows, Arrows, and Quivers. *Smithsonian Institution Annual Report, 1893.* pp. 631-679.

Mason differentiates Eskimo bows from South Alaska, Arctic coast, and Western Alaska in this culture trait study.

355. Mason, Otis Tufton
1901
Eskimo and Samoan "Killers." *American Anthropologist*, Vol. 3, new series, No. 2. p. 391.

Using John Murdoch's information, Mason briefly describes the Barrow Eskimo wolf trap. He then compares the wolf trap to similar ones used in Samoa.

356. Mason, Otis Tufton
1902
Aboriginal American Harpoons: A Study in Ethnic Distribution and Invention. *United States National Museum Annual Report, 1900.* pp. 189-304.

Mason's culture trait study is based on the harpoon collection in the U.S. National Museum. The study includes discussion of Bering and Arctic coast Eskimo hunting tools and provides many clear drawings.

357. Masterson, James R.
Brower, Helen
1947
Bering's Successors, 1745-1780. *Pacific Northwest Quarterly*, Vol. 38. pp. 35-83, 109-155. (This was also published as a book in 1948 by the University of Washington Press, Seattle.)

This work complements Bering and Coxe's journal compendiums of Russian notes translated into English from early Russian exploration in the Aleutian and the Alaska mainland. Masterson and Brower's book provides for the first time in English a third collection of Russian post-Bering voyage journals and notes originally written by Peter S. Pallas. Their book can be considered a primary source since in most cases the texts are direct translations from Pallas's contributions to the history of Alaskan exploration. Pallas, a doctor, naturalist, teacher, and leader of the 1768 scientific expedition to Siberia under the auspices of Catherine the Great, published seven volumes of articles and reports concerning the geography and natural history of the more remote parts of the Russian Empire. Pallas's series was printed between 1781 and 1796. The first four volumes included articles related to Russian exploration in Alaska; extracts from these articles constitute Masterson and Brower's book.

This reference is especially useful for its historical information and Aleut ethnography. Unfortunately, the Eskimo information is limited to a few pages in Section 8, "Abstract of the Travel Report of the Russian Pilot Zaikov on a Voyage as Far as the Mainland of America." The information concerns the clothing and subsistence of the Kodiak and Alaskan Peninsula Natives.

358. Mayokok, Robert
1950
I was a Failure as a Polar Bear Hunter. *Alaska Sportsman*, Vol. 16, No. 2. pp. 6-9.

The Eskimo author describes a bear hunt, providing some information on present-day land hunting methods of Eskimos from Wales, Alaska.

359. Mayokok, Robert
1950
Seals. *Alaska Sportsman*, Vol. 16, No. 5. pp. 20-21, 29-31.

Mayokok, an Eskimo, describes seal hunting with a group of Little Diomede hunters, providing some information on hunting techniques.

360. Mayokok, Robert
1950
We Caught a Whale. *Alaska Sportsman*, Vol. 6, No. 7. pp. 10-13, 24.

One of a series of articles on Eskimo hunting, this describes a present-day whale hunt with Eskimos of Wales village.

361. Mayokok, Robert
1959
Eskimo Customs. *The Nome Nugget*, Alaska.

Contains the following folktales:
- Struggling to Live
- Learning to do Things
- Hard but Fascinating Life
- Eskimo Language
- Eskimo House
- Marriage
- Medicine Man
- Tattooing and Piercing Lips
- Food
- Fishing
- Beluga
- Walrus
- Sinew for Thread
- Eskimo Hunting Equipment.

362. Mayokok, Robert
1959
Eskimo Life. *The Nome Nugget*, Alaska.

A short collection of Eskimo folklore:
- Skinning Seal
- Oogrook
- Ground Squirrel
- Kayak and Oomiak
- Reindeer
- Wolf
- Arctic Hare
- Walrus
- Greatest Feat
- Eskimo Homes
- Fishing
- Catching Birds
- Dog Teams
- Polar Bear.

363. Mayokok, Robert
1959
True Eskimo Stories. Sitka Printing Company, Sitka, Alaska.

This short, illustrated publication describes the subsistence base and hunting methods of the Wales Eskimo.

364. Mayokok, Robert
1960

Eskimo Stories. *The Nome Nugget*, Alaska.

One of a series of short folktales collections by Mayokok, including:

Tempted by the Air God
The Blind Man and the Polar Bear
Oh, He Blow Like Whale
Edge of the Earth and the Hole in the Sky
The Big Man

365. Menager, Francis M.
1962

The Kingdom of the Seal. Loyola University Press, Chicago.

Menager informally recounts his experiences as a Jesuit missionary in Alaska's Kuskokwim delta region between 1927 and 1953. The chapters, each a short sketch of some incident or person, contain occasional Eskimo ethnographic information, historical material, and village descriptions. Chapter 4 describes the Kashunak village kashgee in detail and Chapter 7 focuses on the activities of four medicine men in the same village, discussing their curing work and their rivalry with the Catholic church.

366. Meyers, Walter
1957

Eskimo Village. Vantage Press, New York.

This is a diary and narrative of the author's sojourn on the south coast of the Seward Peninsula from August 1947 to February 1949. Meyers was the Alaska Native Service representative among the Eskimo.

He notes difficulties in acculturation, ranging from problems caused by the illiteracy of the village postman to more severe troubles caused by the shift from a hunting to a money economy. Many observations, though useful, are marred by the author's ethnocentrism.

367. Michael, Henry N., ed.
1967

Lieutenant Zagoskin's Travels in Russian America, 1842-1844. Arctic Institute of North America, Anthropology of the North, Translations from Russian Sources No. 7. University of Toronto Press, Toronto.

The notes of Russian explorer Zagoskin contain important information on the climate, fauna, flora, natural resources, Russian colonies, and Natives, both Indian and Eskimo. The first part of his book deals with the people in the southern part of Norton Sound and in the Unalakleet area. The next part includes description of the lower valleys of the Yukon and Kuskokwim and the shores of Bristol Bay. Extensive ethnographic material occurs throughout his account, providing particularly valuable information on Eskimo social structure and ceremonial life.

Throughout the areas he traveled, Zagoskin found that formal authority did not seem to exist in Eskimo groups. If a family was distinguished, its head was an experienced and generous hunter and trader. He also saw little evidence of formal social control and said that sharing and communal property characterized Eskimo communities.

The kashgee was the center of community social and ceremonial life. Zagoskin provides detailed description of its important functions and of ceremonies held within the structure, including the memorial feast for the dead that appeased the dead's spirit, and the Bladder Festival that honored the sea spirits.

368. Mickey, Barbara H. — The Family Among the Western Eskimo. *Anthropological Papers of the University of Alaska*, Vol. 4, No. 1. pp. 13-22.
1955

This article compares the forms of social organization among the Alaskan Eskimo and Aleuts. In both groups, the nuclear family was the most important unit, though it was rarely accompanied by separate residence. Polygamy was rare and seems to have been limited to the wealthy. Divorce and wife-lending did occur, but in a context stressing inter-group dependence.

369. Mikkelsen, Ejnar — Conquering the Arctic Ice. William Heinemann, London.
1909

Mikkelsen narrates the 1906-07 Anglo-American Polar Expedition through the Bering Sea, across northern Alaska, to Flaxman and Herschel islands, and south back along the Alaska coast to Valdez. The account is filled with scattered Eskimo ethnographic information, particularly about the Natives at Barrow and on St. Lawrence, Flaxman, and Herschel islands. Information, introduced incidentally in the daily account of the expedition, centers on two areas of Eskimo life: (1) the interaction between whalers and Eskimos and the harmful influence of white culture on the Natives, and (2) subsistence and living conditions among Herschel and Flaxman island Eskimos. When the expedition wintered on Flaxman Island, Mikkelsen became well-acquainted with a number of Eskimo families. He provides biographical information on several individuals, introducing much ethnographic material as he relates his daily experiences with these Eskimos.

Appendix 3, "Medical Notes on Northern Alaska," by G.P. Howe, M.D., is a succinct review of the Eskimo medical conditions as observed during the expedition. The doctor outlined Eskimo housing, subsistence activities, and clothing before discussing the high frequency of tuberculosis and the incidence of venereal disease which increased with whaler contact. Smallpox, chickenpox, scarlet fever, mumps, and cancer were unknown. The doctor also briefly discussed childbirth taboos and Native ideas about the origin of diseases.

370. Mikkelsen, Ejnar — Mirage in the Arctic. Rupert Hart-Davis, London.
1955

This appears to be a recent translation of Mikkelsen's 1906-07 arctic exploration narrative. It contains primarily the same information as Mikkelsen's 1909 publication, *Conquering the Arctic Ice* (annotated above), but is written in a more popularized style.

371. Milan, Frederick A. — The Acculturation of the Contemporary Eskimo of Wainwright, Alaska. *Anthropological Papers of the University of Alaska*, Vol. 11, No. 2. pp. 1-85.
1964

Based on fieldwork in Wainwright in the summer of 1955, this is a basic work for research on the northwest coast of Alaska. It includes a brief history of the area and many references to the problems of acculturation.

Milan found a differential proportion of the sexes at Wainwright and suggests that this might be the result of the old social sanction favoring the survival of one sex over the other. The people were still dependent upon natural resources for subsistence, but relied somewhat on welfare payments and cash wages. Population size continued to be affected by fluctuations in food resources. Wage work on the Arctic coast was sporadic, and short-term projects paid high wages, giving an exaggerated idea of the actual worth of the labor obtained.

The author identified disintegrative factors. The traditional virtue of generosity was still valued, which caused difficulty between poor relatives and rich. Generally, Wainwright was becoming more culturally heterogeneous because children forced to go away to school had long periods of contact with whites.

Social control was still maintained through traditional means and through the village council. Politeness and lack of aggression in interpersonal relations was not noticeable.

Milan concludes that the Wainwright Eskimo, pressured into accepting new modes of life, adapted through subtle techniques. Change was also limited to some extent by environmental resources. Milan found the Wainwright Eskimos were not assimilated, but possessed a distinctive blend of items from both Eskimo and white culture.

372. Milan, Frederick A. 1970	A Demographic Study of an Eskimo Village on the North Slope of Alaska. *Arctic*, Vol. 23, No. 2. pp. 82-99.

Detailed demographic information on Wainwright in 1968 shows the following:

- One of the biological reasons for the adaptive success of these Eskimos over the last 70 years has been the extremely high fecundity of the population.
- High infant mortality has served as an effective population regulator.
- Mortality rates have decreased in response to improved health care and hygienic measures.
- Reaction to population growth has triggered birth control and out-migration.

373. Miller, Max 1936	Fog and Men on Bering Sea. E.P. Dutton and Company, Inc., New York.

Miller's book is a highly popularized narrative of the Coast Guard's activities in the Bering Sea during one of the *Northland*'s cruises (probably in the 1930s). Though ethnographic material presented is limited, the author describes many of Alaska's western and central coast villages, making random remarks about Eskimo livelihood, interaction with whites, and living conditions.

374. Mills, William J. Kettelkamp, Donald B. 1961	Kuskokwim Medicine (When the Minor Leagues Flourished). *Alaska Medicine*, Vol. 3, No. 4. pp. 73-76.

The article records an interview with Mrs. Maggie Lind, who for many years acted as an interpreter between visiting physicians at the Alaska Native Hospital in Bethel and Native patients. Lind, born in 1901, recalls aboriginal cures involving blood letting to rid the body of evil forces, tattooing, avoidance of the dead, frost bite treatment, and methods of dealing with broken bones. Unfortunately, the information is not detailed.

375. Minner, J. Lester
1948
Arctic Voyage. *Alaska Sportsman,* Vol. 14, No. 11. pp. 6-9, 31-34.

In his account of a walrus and seal hunt with Wainwright Eskimos, the author outlines hunting procedures and crewmen's roles. When the catch was brought to shore, it became the women's responsibility to clean and store.

376. Minner, J. Lester
1948
Primitive Hunters of the Arctic. *Alaska Sportsman,* Vol. 14, No. 9 pp. 6-9, 33-35.

Minner, an Alaska Native Service school principal in Wainwright, relates information given him by Sara Anga, an Eskimo originally from the Utukok River area. Her people depended almost entirely on caribou for food and clothing.

The article primarily describes techniques for hunting caribou. These included using corrals with wings that may have extended fifteen miles from the enclosure, snares, and capture in the water. To provide more information on hunting techniques and associated taboos, the author includes a legend that Anga told him concerning experiences of an Eskimo caribou hunter.

377. Minner, J. Lester
1953
Old Man of the Ice Floes. *Alaska Sportsman,* Vol. 19, No. 3. pp. 18-21, 38-39.

The Old Man of the ice floes is the walrus. The author discusses walrus habits and behavior, introducing occasional information on Eskimo hunting techniques.

378. Moore, Riley D.
1923
Social Life of the Eskimo of St. Lawrence Island. *American Anthropologist,* Vol. 25, new series, No. 3. pp. 339-375.

Moore obtained this information in 1912 when he visited St. Lawrence Island under the auspices of the Smithsonian Institution. He covers Native clothing, dwellings, food sources, subsistence activities, sports, and social customs. Although Moore treats social customs more briefly than material culture, he does mention polygamy, arranged marriages, burial practices, and moral characteristics. He also notes close family unity and cooperation between husband and wife.

379. Moore, Riley D.
1928
Note on St. Lawrence Island, Eskimo Measurements of Implements. *American Anthropologist,* Vol. 30, new series, No. 2. pp. 349-350.

Moore's note includes random information on Eskimo material culture, particularly on hunting tools.

380. Moravian Church
Annual
Proceedings of the Meetings of the Society of the United Brethren for Propagating the Gospel Among the Heathen. Bethlehem, Pennsylvania.

For content of these proceedings, see James W. Van Stone's, "An Annotated Ethnohistorical Bibliography of the Nushagak River Region, Alaska." *Fieldiana: Anthropology,* Field Museum of Natural History, Vol. 54, No. 2. 1968. pp. 172-174.

381. Morden, Irene
1951
We Liked the Eskimos. *Alaska Sportsman*, Vol. 17, No. 7. pp. 18-23, 35-36.

The author and her husband were Alaska Native Service teachers. She relates their first impressions of the Alaskan Eskimos. Aside from an outline of Native village school programs in various Eskimo communities, the article contains little ethnographic material.

382. Morlander, Lona E.
1936
Arctic Round-Up. *Alaska Sportsman*, Vol. 2, No. 12. pp. 6-7, 18-19.

The author and her husband were stationed in Kivalina as government teachers. This account of their experiences includes scattered ethnographic information concerning the Eskimo material culture and subsistence, which was based partly on reindeer herding in the 1930s.

383. Morlander, Lona E.
1937
Inside an Igloo. *Alaska Sportsman*, Vol. 3, No. 7. pp. 12-13, 31-32, 34-36.

The author describes the winter house, utensils, and clothing of an Eskimo in Kivalina.

384. Morlander, Lona E.
1939
Arctic Reindeer Camp. *Alaska Sportsman*, Vol. 5, No. 5. pp. 18-20, 22.

Morlander describes reindeer care and use by Kivalina Eskimos in the 1930s.

385. Muir, John
1917
The Cruise of the Corwin. Houghton Mifflin Company, New York.

As part of its normal patrol duties, the U.S. Treasury Cutter *Thomas Corwin* traveled to both Siberia and Alaska in 1881. John Muir, a naturalist who came along to study Pacific glaciation, kept a journal in which he recorded general random information on Eskimos living around Norton Sound, the Alaskan Peninsula, and Kotzebue Sound. The notes are usually limited to remarks about Eskimo subsistence activities and involvement in trade or business with whites. Chapter 16 summarizes the whaling history around Barrow.

386. Munoz, Juan
1954
Cliff Dwellers of the Bering Sea. *National Geographic Magazine*, Vol. 105, No. 1. pp. 129-146.

The author, an Alaska Native Service teacher, briefly describes living conditions and subsistence activities of King Island Eskimos. The only specific ethnographic information is on hunting techniques.

387. Murdock, George Peter
1957
World Ethnographic Sample. *American Anthropologist*, Vol. 59, No. 4. pp. 664-687.

In presenting his quantitative classification code of culture traits for 600 cultures including Eskimo, Murdock tabulates information under fifteen standard ethnographic categories. He developed the system as a base for testing hypotheses of cross-cultural relationships.

388. Murdock, George Peter
1967
Post-Partum Sex Taboos. *Paideuma*, Vol. 13. pp. 143-147.

Based on his world ethnographic sample, Murdock correlates types of societies with types and length of post-partum taboos. Though Nunamiut Eskimos were part of his sample, the discussion remains on a general level.

389. Murdoch, John
1884
Fish and Fishing at Point Barrow, Arctic Alaska. *Transactions*, American Fisheries Society, Vol. 13. pp. 111-115.

Based on his field observations between 1881 and 1883, Murdoch discusses Native fishing methods and subsistence uses of fish. He outlines seasonal catches, noting that most of the fishing was done by women and children.

390. Murdoch, John
1884
A Study of the Eskimo Bows in the U.S. National Museum. *U.S. National Museum Report, 1884.* pp. 307-316.

Murdoch's comparative study defines three categories of Eskimo bows according to type of construction and geographical distribution. Pictures of several bow specimens accompany the text.

391. Murdoch, John
1885
The Retrieving Harpoon. *American Naturalist*, Vol. 19, No. 4. pp. 423-425.

The harpoon described here was in general use by the Point Barrow Eskimos in 1881.

392. Murdoch, John
1885
Sinew-Backed Bow of the Eskimo. *Transactions*, Anthropological Society of Washington, Vol. 3. pp. 168-170.

This abstract concerns construction and distribution of sinew-backed Eskimo bows.

393. Murdoch, John
1886
A Few Legendary Fragments from the Point Barrow Eskimos. *American Naturalist*, Vol. 20, pp. 593-599.

These legends were collected in Point Barrow between 1881 and 1883:
How People Were Made
Another Account of the Origin of Human Beings
The Origin of Reindeer and Fishes
Thunder and Lightning
Iglu Nuna, "House Country."

394. Murdoch, John
1888

Dr. Rink's "Eskimo Tribes." *American Anthropologist*, Vol. 1. pp. 125-133.

Murdoch points out several differences between eastern and western Eskimo material culture in this general discussion of Eskimo culture area classification.

395. Murdoch, John
1888

On the Siberian Origin of Some Customs of the Western Eskimos. *American Anthropologist*, Vol. 1. pp. 325-336.

Tobacco, fish nets, and bolas originated in Siberia and were originally introduced to Alaska Eskimos, according to Murdoch. Murdoch discusses the spread of these and other culture traits to western Alaska.

396. Murdoch, John
1890

The History of the "Throwing-Stick" Which Drifted from Alaska to Greenland. *American Anthropologist*, Vol. 3, No. 3. pp. 233-236.

In supporting his thesis, Murdoch notes that the polar currents move in a west-east direction, allowing a means for culture trait diffusion.

397. Murdoch, John
1890

Notes on Counting and Measuring Among the Eskimo of Point Barrow. *American Anthropologist*, Vol. 3, No. 1. pp. 37-43.

This linguistic information came from 1881-83 fieldwork in Cape Smyth and Point Barrow.

398. Murdoch, John
1890

Notes on the Names of the Heavenly Bodies and the Points of the Compass Among the Point Barrow Eskimo. *American Anthropologist*, Vol. 3. p. 136.

This brief note concerns vocabulary only.

399. Murdoch, John
1890-91

Dress and Physique of the Point-Barrow Eskimos. *Popular Science Monthly*, Vol. 38, No. 16. pp. 222-229.

This detailed article covers Eskimo physique, posture, facial features, clothing, taboos, and male use of labrets.

400. Murdoch, John
1891

Eskimo Boats in the Northwest. *Popular Science Monthly*, Vol. 39, No. 5. pp. 682-686.

Murdoch provides an 1881 description of Barrow Eskimo kayaks, their construction, and handling properties.

401. Murdoch, John 1892 — **Ethnological Results of the Point Barrow Expedition.** *9th Annual Report of the Bureau of American Ethnology*, 1887-88. pp. 3-441.

This is the second detailed report on the Point Barrow Eskimo Culture; the first was by Dr. Simpson (1875).

At the time of the expedition, the Barrow people were living at a subsistence level based on maritime hunting supplemented by some inland hunting and by extensive trade with the Nunamiut Eskimo to the south and east.

The Point Barrow Eskimo already had obtained some metal products, tobacco, and tea through trade. The items were primarily procured through Siberian sources, but also came indirectly from American and English (Canadian) sources. Most of their material culture items, however, came directly from the sea or from inland trade with other Eskimo. The Barrow people provided the inland Eskimo with seal oil, seal skins, and other marine products. In return, they received caribou meat and skins, wood products, and fossil ivory.

402. Murdoch, John 1893 — **Seal Catching at Point Barrow.** Smithsonian Institution Miscellaneous Collection, Vol. 34, No. 2. pp. 102-108.

Murdoch outlines the Barrow Eskimo sealing seasons, describing seal species sought and hunting methods used.

At the end of his paper, Murdoch included brief translations of three untitled myths. The myths were unrelated to sealing.

403. Murdoch, John 1897 — **Eskimo Bows and Arrows.** *Popular Science Monthly*, Vol. 51, No. 5. pp. 645-647.

The author describes materials and construction of Eskimo hunting bows and arrows. By 1881, when he visited Point Barrow, most Native hunters used rifles instead of the traditional equipment.

404. Murdoch, John 1898 — **The Animals Known to the Eskimos of Northwestern Alaska.** *American Naturalist*, Vol. 32. pp. 719-734.

This report is based on Murdoch's stay in Point Barrow in 1881 when the Eskimos of northwest Alaska were still almost entirely dependent upon a subsistence hunting economy. The rifle had been introduced, but had not yet had widespread effect.

East of Point Barrow, Murdoch found the land uninhabited as far as Herschel Island, except for the summer forays of caribou hunters or trading parties. Point Belcher (Wainwright) was the next village to the west, but the Barrow Eskimo had little to do with this village and almost nothing to do with more distant Eskimo settlements. The Barrow Eskimo had little knowledge of the area inland from their village beyond the 75-to-100 mile upriver stretches customarily hunted.

The ringed seal was their main source of food, supplemented by other seals, walrus, and whale. They dressed entirely in caribou skins, and caribou meat was highly prized.

405. Murdoch, John 1898 — **Eskimo Boot-Strings.** *American Anthropologist*, Vol. 11, No. 1. pp. 22-23.

Murdoch describes the materials and construction of Eskimo boots.

406. Murdoch, John
1898

The Name of the Dog-Ancestor in Eskimo Folk-Lore. *American Anthropologist*, Vol. 11, No. 7. p. 223.

Murdoch discusses the Eskimo name used for "dog-parent" in Point Barrow folklore, adding to the "girl and dog" motif analysis by Singe Rink (1898).

407. Murdoch, John
1898

On Eskimo Geographic Names Ending in Miut. *National Geographic Magazine*, Vol. 9, No. 4. p. 190.

Murdoch briefly explains that "miut" is the plural of the Eskimo term for "he who dwells" or "that which belongs."

408. Murie, Margaret E.
1939

Modern Eskimo Art. *Natural History*, Vol. 44, No. 1. pp. 49-52.

Murie presents a brief description of King Island ivory carving.

409. Murphy, Jane M.
1962

Cross Cultural Studies of the Prevalence of Psychiatric Disorders. In: *World Mental Health*, Vol. 14, No. 2. (No pages given.)

This article reports on a number of cross-cultural studies concerning the relationship between socio-cultural factors and the prevalence of psychiatric disorders. Murphy compares Eskimos to Mexican Indians and other peoples. The emphasis is on the prevalence of symptoms rather than on intensive studies of the dynamics of symptom formation.

Murphy argues that while cultural relativism is relevant, still there are some valid standards of normal behavior. It is necessary to determine what are conceived as psychiatric disorders and pathological deviance by a given group, and to determine how indigenous concepts and criteria relate to Western psychiatry. She also notes that one of the most powerful disruptive factors to Eskimo communities has been the increased availability of potential white husbands for Eskimo women, a sympton of self-denigration.

410. Murphy, Jane M.
1964

Psychotherapeutic Aspects of Shamanism on St. Lawrence Island, Alaska. In: *Magic, Faith, and Healing*, ed. by Ari Kiev. Free Press of Blencoe, New York. pp. 53-83.

Murphy's analysis is based on data about shamanism collected by Leighton, Hughes, and others.

She notes that there has been a revival of shamanism through the Christianization of shamanistic practices. Shamanistic techniques include a great deal of magic and perhaps legerdemain. The role of shaman is connected with curing and healing.

After discussing the kinds of people who become shamans, Murphy notes the goals of psychotherapy and discusses how well fulfillment of the shaman's role in Eskimo society satisfies these goals. Primarily, the shamanistic role provides relief from mental tension and its consequences. It also integrates the deviant individual into his society. Murphy discusses other results of shamanism as well.

411. Murphy, Jane M.
Leighton, Alexander H.
1965

Native Conceptions of Psychiatric Disorder. In: *Approaches to Cross-Cultural Psychiatry*, Jane M. Murphy and Alexander H. Leighton, eds. Cornell University Press, Ithaca, New York. pp. 64-107. (An abstract is also printed in *Transcultural Psychiatric Research*, Vol. 4, April, 1967. pp. 68-69.

The authors believe that in attempting to identify disorders among peoples of diverse cultural background, it is necessary first to obtain the various Native viewpoints or range of viewpoints. To this end Murphy and Leighton studied 495 Siberian Eskimos in Sivokak, a village on St. Lawrence Island that has been in contact with Western medicine for over a century. They found that 113 of these Eskimos had symptoms they identified as psychiatric problems. The authors attempt to determine how the Eskimos view and classify these symptoms, and how Eskimo classification compares with Western classification and identification of the given symptoms.

412. Murphy, Jane M.
Hughes, Charles C.
1965

The Use of Psychophysiological Symptoms as Indicators of Disorder Among Eskimos. In: *Approaches to Cross-Cultural Psychiatry*, Jane M. Murphy and Alexander H. Leighton, eds. Cornell University Press, Ithaca, New York. pp. 108-160. (Abstract also printed in *Transcultural Psychiatric Research*, Vol. 4, April, 1967. pp. 69-70.

This article summarizes an attempt to determine whether the Health Opinion Survey (HOS) questionnaire developed to identify psychiatric disorders in non-hospitalized Sterling County populations could be applied to St. Lawrence Island Eskimos as a general test of its usefulness for surveying psychoneurotic symptoms in a non-Western population.

The authors analyzed the twenty HOS questions on the basis of their knowledge of Eskimo culture. They found that ten questions were appropriate for the Eskimo, eight would have different meaning for the Eskimo, and two questions were undecided.

They determined that the Eskimo sample as a whole was more like the Sterling Community than the Sterling hospitalized group. Further, the test appears cross-culturally useful.

The correlation coefficient of the HOS scores with the psychiatric scores was .68 at the .001 level of confidence. When compared from the point of view of individual HOS questions, the Eskimo responses showed a unique pattern. It was also found that with the Eskimo, as with the Sterling County groups, the HOS questionnaire does not identify disorders other than psychoneurotic and psychophysiological. Data on personality disorders, brain syndrome, fainting, and mental deficiency could not be obtained.

413. Nagaruk, Luther
1963

The White Whale Comes with Spring. *Alaska Sportsman*, Vol. 29, No. 2. pp. 24-25.

Nagaruk, an Eskimo, was born in Koyuk, raised in Elim (Norton Sound), and educated in Western schools. Here he describes a beluga hunt by Elim Eskimos.

414. Nelms, Paul H.
1945

Saint Lawrence Island. *Alaska Sportsman*, Vol. 11, No. 9. pp. 10-11, 34-39.

This informative account describes the island's geography, fauna, and climate in general terms, and provides detailed description of Eskimo village life in Savoonga and Gambell. The author felt that the St. Lawrence Eskimos had remained relatively uninfluenced by the whites in many ways. They still preferred walrus and seals for subsistence needs and shared the catches according to tradition. Fish and birds also played a part in subsistence, as in the past, and most families still had summer and winter houses, reflecting a seasonal difference in subsistence activities.

Family living patterns also remained traditional. In-laws and close relatives lived with the nuclear family in a typically small house. Women attended to the children, carrying them astride their necks when outside and when sitting in groups gossiping (for which they were notorious). Traditional marriage customs were also practiced, though bride price and work for new in-laws by men was less extensive than in the past. Nelms reported that youngsters were shared between families for rearing, indicating a shortage of children. In addition, the island's small population and the frequent intermarriage prompted the St. Lawrence Eskimos to adopt children from the mainland. In spite of the limited population, there was little social interaction between Eskimo girls and Eskimo men returning from army service or between Eskimo girls and outsiders.

415. Nelson, Edward William
1882

A Sledge Journey in the Delta of the Yukon, Northern Alaska. Proceedings of the Royal Geographic Society, Vol. 4, new series. pp. 660-670.

In 1878 Nelson traveled from St. Michael to the Yukon River delta, south to the estuary of the Kuskokwim River, up the Kuskokwim and overland back to St. Michael. His narrative includes description of the country and Eskimo villages. He thought that the Eskimos of this exceptionally barren area were more primitive and less influenced by foreigners than other Alaskan Eskimos.

416. Nelson, Edward William
1900

The Eskimo About Bering Strait. Extract from the 18th Annual Report of the Bureau of American Ethnology, 1896-97. pp. 3-518.

This is a general study touching on various aspects of Eskimo life. Nelson focuses on the Eskimos of the lower Yukon and Kuskokwim and looks in less detail at other Eskimos in the Bering Strait region.

Nelson gives information on Eskimo physical characteristics and the distribution of dialects. He describes clothing and personal adornment and devotes an extended section to material culture, citing many hunting techniques. He also discusses the Eskimo life cycle, social customs, disease, mortuary practices, inheritance patterns, and shamanism and comments on the existence of blood feuds and blood revenge, noting that prior to the arrival of the Russians the Eskimos waged almost constant warfare with the Athabascan tribes of the Interior. (Additional note in Addenda, page B-2)

417. Nelson, James H.
1967

The Last Voyage of HMS Investigator, 1850-53, and the Discovery of the North-West Passage. *Polar Record*, Vol. 13, No. 87, pp. 753-768.

The article presents journal notes of James H. Nelson, a young seaman aboard the ship when it traveled through the Bering Strait to the Northwest Passage. The notes are primarily narratives of activities aboard, but occasionally mention Native living conditions and dealings with the Eskimos encountered along Alaska's north coast.

418. Nelson, Richard K.
1969

Hunters of the Northern Ice. University of Chicago Press, Chicago. (Second impression, 1972.)

Through direct participation and observation between 1964 and 1966 at Wainwright and in the area between Point Hope and Point Barrow, the author gathered an extensive body of information on modern and traditional methods of Eskimo hunting, traveling, and survival on the ice of northwestern Alaska. This book is both an ethnography and instruction manual of Arctic survival.

The book is divided into two parts. The first part deals with the physical environment: sea ice development, winter sea ice conditions, summer sea ice, ice fragmentation and movement, drift ice conditions, and astronomical phenomena. The second part covers the biological environment and techniques and equipment used in hunting fish, birds, fox, bear, whale, seal, and walrus. The last two chapters treat the Eskimo as a hunter, including his attitudes about hunting, his concern for knowing as much as possible about his environment, and his presently decreasing economic dependence on hunting. There is very little information on social and cultural dimensions of Eskimo life apart from those aspects related to hunting. Nelson notes, however, the Eskimo avoidance of conflict and use of humor as a coping mechanism. Nelson bemoans the loss of the Eskimo type of hunting culture and decries government transfer payments which help people avoid hunting.

419. Nettl, Bruno
1954

North American Indian Musical Styles. *Journal of American Folklore*, Vol. 67, No. 263. pp. 45-56.

One section describes Eskimo music of the Barrow area. The music range is restricted, usually covering less than an octave; scales are predominantly pentatonic, tetratonic, and tritonic; melodic movements tend to be undulating with about equal amounts of ascent and descent; rhythm is relatively complex and frequently assymmetrical; most songs cannot be classified as metric, consisting of sequences of rhythmic values.

420. Nordenskiold, A.E.
1882

The Voyage of the Vega Round Asia and Europe. MacMillan and Company, New York.

The voyage from northern Europe went eastward along the north coast of Asia and eventually reached the Bering Sea. The expedition landed at St. Lawrence Island and at Port Clarence. Detailed notes describe the Eskimos in both areas, particularly their weapons, clothing, tattooing, and housing. The book includes good pictures of material culture items. The author noted the Eskimos were culturally similar to the Chukchis, though their language was quite different.

421. North, Frank
1940

I Was Their Talisman. *Alaska Sportsman*, Vol. 6, No. 10. pp. 18-20, 22.

In this narrative about a whale hunt with Barrow Eskimos, North describes crew cooperation in decision-making and meat distribution.

422. O'Connor, Paul
1947

Eskimo Parish. Bruce Publishing Company, Milwaukee.

O'Connor, a Jesuit missionary, recalls experiences, stories, and personalities based on his travels between 1930 and 1946 to Mountain Village, Akulurak, and Kotzebue in central and northwestern Alaska. Scattered information concerns Eskimos, including their housing and subsistence activities. Chapter 7 focuses on Eskimo children, stressing how they did not grow into spoiled adults even though they were greatly desired and pampered when young. Adult Eskimos expressed little affection toward each other. O'Connor concluded that the Eskimos were not necessarily stoic, but learned to hide affection because they lacked privacy within the typically small and crowded Eskimo house. Chapter 9 is particularly informative. It outlines missionary influences in northwestern Alaska and provides detailed description of a "potlatch" (actually a messenger festival).

423. Olson, Dean F.
1969
Alaska Reindeer Herdsmen, A Study of Native Management in Transition. Institute of Social, Economic and Government Research Report No. 18. University of Alaska, Fairbanks, Alaska.

A comprehensive and detailed analysis of the Eskimo involvement in reindeer herding since 1892. Olson evaluates the past and present role of the reindeer industry as an agent of culture change among the Bering Strait Eskimo and assesses the contribution of the herdsman to the social and economic development of his people.

424. Olson, Dean F.
1970
Cooperative Ownership Experiences of Alaskan Eskimo Reindeer Herders. *Human Organization*, Vol. 29, No. 1. pp. 57-62.

Olson reviews the introduction, development, and failure of cooperative ownership as a method of managing the Eskimo reindeer herds. He concludes: "(1) stock ownership necessitated a level of abstraction in ownership that was alien to the Eskimo and could not be fully understood or adopted; and (2) cooperative ownership was at best an attempt to replace traditional problem-solving mechanisms with techniques which in themselves were not adapted to the nature of the situation or to the cultural setting."

425. Olson, Richard
1951
Arctic Summer. *Americas*, Vol. 3, No. 4. pp. 16-20, 56.

In this popular article, Olson describes north Alaskan tundra, climate, fauna, and flora. He includes a few paragraphs about present-day housing and subsistence activity among the Anaktuvuk Pass Eskimo.

426. Oman, Lela Kiana
1956
Eskimo Legends. Nome Publishing Company, Nome, Alaska.

Oman presents a collection of folktales she remembered from childhood in the Seward Peninsula area:

Nathlook: Susie, My Name
The Sea Serpent
Aye-Mee and the Mermaid
Kutlee-Seek-Vik
A Legend of Kotzebue

The Spirit of Slumber
The Creek of Whale Oil
Lights of the Caribou
The Bear Woman
The Enchanted Sky

427. Oman, Lela Kiana
Keezer, Minnie Kiana
1967

The Ghost of Kingikty and Other Eskimo Legends. Ken Wray's Print Shop, Inc., Anchorage, Alaska.

Oman, an Eskimo who wrote and compiled this collection of mythology, does not provide specific biographical information about herself. Apparently she was born in the Seward Peninsula area, brought up in a Christian home, and went to a BIA school. The stories have detailed texts and include:

The Ghost of Kingikty (ee-ahk-meute)
Eelaypuk: The Orphan
Neaksik: Eelaypuk's Wife
Mulkoochak: Eelaypuk's Twin Sons
Oaktook-toke (Blood Drink)
Lady of the Sea
Keok: The Whale Hunter
Snow Flakes
The Unseen Enemy
The Big Flood

428. Oquilluk, William A.
1973

People of Kauwerak. No. 17, Alaska Review, AMU Press Book Publication. Alaska Methodist University, Anchorage, Alaska.

The author, born at Point Hope in 1896, reconstructs his life and a local history of the Point Hope area through an extensive collection of stories, legends, and narratives. Though he includes much material of general interest on Eskimos, his approach is unsystematic. An Eskimo origin myth, for instance, is completely interwoven with personal history and descriptions of remembered events. In general, truth, fiction, bowdlerized stories, and superstitions and ethnocentric observation are so interwoven in the descriptions as to preclude its unqualified use as anything but literature.

429. Ostermann, H., ed.
1952

The Alaskan Eskimos as Described in the Posthumous Notes of Dr. Knud Rasmussen. *Report of the Fifth Thule Expedition, 1921-24*, Vol. 10, No. 3. pp. 1-291.

This work is rich in folklore, but uneven as a source for other subjects. Rasmussen discusses the life cycle, religion, festivals, hunting, and some aspects of Eskimo material culture with varying degrees of thoroughness. The collection of mythology includes:

Tales Related by Sagdluaq, the Colville River Eskimo
The World's Islands Become Mainland and Mankind Hunts the Mammoth
The Giant Mouse of Colville River and the Two Brothers Who Killed It
The Raven Who Married the Arrogant Girl Who Refused Men
The Chief's Son Who Married a Brown Bear

Irraq, the Baby Who Ate Its Parents and Then the Whole Settlement
The First Two Shamans Who Came From the Sky
Tulugaluit — A Raven Family
Whale Bones in the Interior
Tale Related by Ikaq from Kangianeq
The Eagle Who Abducted the Head Man's Daughter
Tale Related by Peter Panik from Utorqaq River
The Raven in the Belly of the Whale. A Stupid and Cocky Raven
Tale Related by Atangaushaq from Utorqaq River
The Girl Alarna and Her Brother Who Were Eaten by Wolves and Afterwards Became Caribou
Tales Related by Apakak from Nunataq River
The Beginning of All Life
Why Brown Bears Became Man-Haters
The False Woman Who Became a Night Owl
The Spirit of the Air Helps a Poor Boy
A Girl's Love Which First Killed a Man and then Brought Him to Life Again
The Four Friends Who Would Travel Round the World
The Child of the Sea
The Chief's Daughter With the Iron Bracelet and the Old Man Who Revenged Himself on Her
The Most Beautiful Bird and the Loveliest Woman
The Dog-Eyed Twins
The Life-Saving Death's Head
Tales Related by Peter Qalajaq from Point Hope
A Very Dangerous Hunting Trip
Apakieq Who Perished in a Kayak and Returned to Mankind Again
A Moral. Qilangatsiaq, the Living Drum
Qilangatsiaq
When Tikeraq was Harpooned
How the Spider Came
Tale Related by Nasuk from Kotzebue
Qajartuarungnertoq, His Adventures and Experiences:

    (1) His father comes out of the forest
    (2) Qajartuarungnertoq is born—by magic
    (3) The father unsuccessfully tries to kill Qajartuarungnertoq
    (4) Qajartuarungnertoq sets off to seek his brother's murderers
    (5) Qajartuarungnertoq marries
    (6) At Inugpasugsuk, the giant's
    (7) All the forest animals build a birchbark canoe for Qajartuarungnertoq
    (8) He meets his uncle
    (9) Qajartuarungnertoq and his wonderful adventures
    (10) Qajartuarungnertoq returns to the forest
Tale Related by Atarnaq from Cape Prince of Wales
When the First Caribou were Tamed
Tales Related by Arnasungaq from King Island
The Legend of the Eagle and the Dance of the Wolves
The Kivfatuat Festivals
King Island
Tales Related by Pugtaoq
The Raven and Nunivak
Mankind and Death
The Raven and the Mink

Sundry Tales
Story of the Umiaq Amulets. The Bird and the Salmon
The Girl Who Was Raped, and the Men's Seed Which Became a Whale
The Faithless Wife
A Caribou Tale
Bears had Eaten the Blubber Cache

430. Oswalt, Wendell H.
1957

A Western Eskimo Ethnobotany. *Anthropological Papers of the University of Alaska*, Vol. 6, No. 1. pp. 16-36.

The author lists known plants in the area around Napaskiak on the Kuskokwim River and describes how they are prepared and used. The plants are listed according to their use: food, manufacturing and fuel, medicine, ceremonies, tobacco and perfume, and plants not used.

431. Oswalt, Wendell H., ed.
1960

Eskimos and Indians of Western Alaska, 1860-1868: Extracts from the Diary of Father Illarion. *Anthropological Papers of the University of Alaska*, Vol. 8, No. 2. pp. 101-118.

Interesting, descriptive anecdotes concern the importance of shamanism, the impact of the Christian religion, and the difficulties that a priest had establishing himself in western Alaska. These extracts also mention the great influence of external forces on mission affairs. The advent of a disease or a good salmon run, for instance, made all the difference in whether or not the missionary was accepted in a given area. Oswalt also provides a collection of mythology:

Flood Legends from St. Michael
Tales of the Raven
  - The Creation
  - Raven Takes a Wife
  - The Raven, the Whale, and the Mink

The Red Bear (from St. Michael and Norton Sound)
The Giant
The One-Who-Finds-Nothing
The Lone Woman
The Circling of Cranes
The Dwarf People
The Sun and the Moon (from St. Michael)
The Sun and the Moon (from the Lower Yukon)
Origin of Land and People
The Bringing of the Light by Raven
The Red Bear (from Andreivsky)
The Last of the Thunderbirds
The Land of the Dead
The Strange Boy
Origin of the Yu-gi-yhik or I-ti-ka-tah festival
Origin of Winds
The Strong Man

The Owl-Girl
Tale of Ak-chik-chu-guk
The Discontented Grass Plant
The Fire Ball
The Land of Darkness
The Raven and the Marmot
The Shaman in the Moon
The Man-Worm
Migration Legend
Origin of the People of Diomede islands and of East Cape, Siberia

432. Oswalt, Wendell H. 1961 — **Eskimo Ingenuity.** *North*, Vol. 8, No. 6. pp. 28-33.

Oswalt discusses the superior inventive ability attributed to Eskimos. He cites examples of this reputed ability, the making of skin incubators for premature babies in Siberia, unusual hunting techniques in Greenland and Canada, soapstone carving in Canada; and mechanical toys, ivory carving and manufacture of caribou skin masks in Alaska. Oswalt remarks that ingenious devices are originated by necessity of marginal environments, and that the Eskimos are not considered above average in inventiveness for peoples in such areas.

433. Oswalt, Wendell H. 1961 — Guiding Culture Change Among Alaskan Eskimos. *America Indigena*, Vol. 21, No. 1. pp. 65-83.

In his discussion of guiding culture change Oswalt draws examples mainly from the Kuskokwim Eskimos. He notes that a willingness to adapt to change is an almost universal characteristic among Eskimos and that many successful projects have not resulted from good administrative planning, but rather from the Eskimos' desire to move into new ways.

Administrators should know their people. In order to know the Eskimo, a familiarity with his Native language is required. Good communications are necessary and working through already existing social groups is a valuable approach. The key factor in social change is usually the family. Oswalt suggests that administrators of change concentrate on this unit, dealing with larger social organizations only when the problem is too large for the individual nuclear or extended family unit.

There are many natural leaders among the Eskimos. Older men with control over large, extended families are influential whether or not they are on the village council.

Oswalt lists a series of useful techniques and hints on how to go about introducing culture change into a given village. He offers suggestions on such things as how to pick villages receptive to culture change and how to integrate the individual who is to effect change into the village. He emphasizes the importance of individual Eskimos as agents of change.

He gives some historical background for the development of the Kuskokwim region and discusses specific problems of relocation, reindeer herding and Natives' relationships with the U.S. Fish and Wildlife Service as examples of kinds of change attempts that have been made.

434. Oswalt, Wendell H. 1961 — The New Alaskan Eskimo. *Americas*, Vol. 13, No. 9. pp. 10-13.

Oswalt describes the introduction of a cash economy in a typical (unnamed) Eskimo hunting community on the Bering Sea Coast. He points out that while the Eskimos still depend on subsistence hunting and fishing, they are quickly moving into a money economy. The old Eskimo way of life has gone forever. While in many respects this is sad, at the same time the introduction of new ways has taken some of the harshness out of living in the Arctic.

Oswalt notes that a basic misunderstanding and sometimes mistrust of administrators lies behind many acculturation problems. As an example, he discusses Native clashes with U.S. Fish and Wildlife Service over hunting wild fowl and suggests that the major difficulty is that government agencies are essentially inflexible in their policy statements and show little awareness of village needs.

435. Oswalt, Wendell H. 1963	**Mission of Change in Alaska.** The Huntington Library, San Marino, California.

A basic text for acculturation studies in the southwestern Alaska region. Oswalt's approach to studying acculturation emphasizes changes in institutions more than changes in technology. Of special interest in this work is his compilation of the historical sequences of contact between the Kuskokwim River Eskimos and the Moravian Church missionaries who first came to the area in 1884.

The work is based on Moravian Church records, including extensive ethnographic descriptions and information not previously published, and on the author's own 1950-60 fieldwork in the Kuskokwim area. In discussing the missionary influence, Oswalt focuses on mission interest in the kashgee, disruption of Eskimo religion and shamanistic practices. He also discusses interaction between Eskimos and white traders, and changes in Native subsistence patterns.

The kashgee was the center of aboriginal Eskimo society. Disruption of its functions played a critical part in Eskimo culture change. As the kashgee was replaced by the church, Eskimo ceremonial life, socialization practices, social organization, and family structure all changed. Eskimo ceremonial life became centered in the church. Men began to live in the dwellings of women rather than in the kashgee, and the household became more independent from the larger society and more closely united. These changes, Oswalt found, were accompanied by a minimal degree of pathology.

436. Oswalt, Wendell H. 1964	**Traditional Storyknife Tales of Yuk Girls.** Proceedings of the American Philosophical Society, Vol. 108, No. 4. pp. 310-336.

"Storyknife" is a traditional Eskimo child's play game in which various figures--contemporary, historical, and mythological—are scratched into the ground as illustrations of stories which little girls relate to each other.

The author presents forty-one stories told and illustrated by girls from Napaskiak. The distribution of the story knife complex, content of the stories, associated meanings and functions of the stories, and historical changes in story telling are briefly discussed.

437. Oswalt, Wendell H. 1967	**Alaskan Eskimos.** Chandler Publishing Company, San Francisco.

This is a comprehensive overview of Alaska Eskimo material and social culture as it was when first encountered by Europeans. The first chapters provide background information on Alaskan Eskimos, including the geographical distribution of local groups, population numbers and ecology, linguistic affinities, cultural origins and prehistory, and physical anthropology. The major portion of the book is devoted to ethnographic description and analysis. Chapter 4 deals with settlement patterns described in terms of social life and subsistence requirements. The most common pattern was for a tribal segment to establish a winter village which would break up during the summer months. Chapter 5 describes subsistence activities and clothing, and Chapter 6 continues the discussion of Eskimo material culture. Chapters 7, 8, and 9 briefly treat Eskimo social organization and socialization practices; Oswalt gives both prehistoric and historical contact information, suggesting that the social emphasis in Eskimo life was placed on men's subsistence activities. Because of this emphasis, patrilocal or neolocal marriage and independence of the nuclear family seemed to have been natural developments in most areas of Alaska. Since general education, subsistence training, and other male activities took place in the men's house, the structure was patricentrically oriented, while the household was matricentric. Chapter 10 concludes the book with a summary of Eskimo prehistory and culture.

438. Oswalt, Wendell H. 1970 — **Napaskiak, An Alaskan Eskimo Community.** University of Arizona Press, Tucson. (First printed in 1963.)

Oswalt characterizes Eskimo village life in 1956 at Napaskiak on the lower Kuskokwim. He describes the village's physical environment; summarizes its history since contact; describes a hypothetical family's household and activities, both winter and summer; outlines community society and culture in general. Finally, he compares Napaskiak and other Amerindian groups in an attempt to classify Kuskokwim villages.

Oswalt discusses the range of socialization from birth through marriage. Pregnancy and infancy taboos surrounded the child's birth. Generally the infant's first years are relaxed, with few restrictions on behavior and no fixed feeding schedule. Discipline is established in a positive manner. During childhood a girl is guided and cared for primarily by her mother, and a boy by his father. Children are not aggressive. Their play is unorganized with no continuous distinction between the role of one child and that of another in the group. During adolescence children complete education and establish work habits. Developing the boy's ability to help in subsistence activity is particularly important at this time. Courtship is expected during adolescence, though parents arrange marriages. Marriage, Oswalt notes, is a traumatic experience, primarily because of the partners' loss of their freedom. Philandering is a particularly serious problem for young couples, and their domestic life is "stormy." The marriage does establish an economic link between households.

Oswalt summarizes goals and results of Napaskiak socialization as follows:

> . . . the community methods of child rearing are designed to produce an adult having the orientations and values of the group. The adult is most typically a nonaggressive, complacent, economically successful individual who has a specific position in the community and is satisfied with his role. Adults, primarily parents, employ numerous methods to guide childhood development, but these may be grouped into four basic techniques: satisfying needs as promptly and adequately as possible; educating in subsistence pursuits and cultural tradition; avoiding crises as often as possible by keeping demands minimal; and encouraging conformity in thought and action. When the formative years are over, the young adult who emerges is capable, has few tensions or anxieties, is well adapted to village life and family harmony, and displays no great drive, indicating that the child-rearing methods succeed in developing the personality types considered desirable for the perpetuation of the group.
>
> (p. 46.)

He also sketches activities of adult life, with particular focus on the influences of acculturation on subsistence livelihood and village life. Oswalt notes increased use of white material goods and deeper involvement in a cash economy. Kuskokwim Eskimos have also moved toward more settled village life and reduction of the traditional extended family to a nuclear family household. Initiation of government education, welfare, and health services has influenced subsistence life.

Oswalt also says the steam bath is both an institution and the main diversion for Napaskiak males. Aside from the steam bath's practical value, it serves social functions. Considerable aggressive and competitive displays occur during sessions in addition to much general socialization between men.

In summarizing the influences of the Russian Orthodox Church on the Kuskokwim Natives, Oswalt says the missionaries, through their schedule of activities and practice of beliefs, did much to further unite communities; the Eskimos adopted the religion's form, probably giving its rituals their own interpretations.

Finally, Oswalt attempts a sociocultural classification of Kuskokwim village people. He uses a functional evolutionary schema and discovers that the community does not fit any well-defined integrative type. He proposes such a group be called "family folk," characterized by restricted vague territories, limited technology, age/sex division of labor, and disarticulated social system. He compares this group with a number of other Amerindian groups.

439. Oswalt, Wendell H.
1972

The Eskimos (Yuk) of Western Alaska. In: *Modern Alaskan Native Material Culture*, Wendell Oswalt, ed. University of Alaska Museum, Fairbanks. pp. 73-95.

An analysis of historical and contemporary material culture of Emmonak, Napaskiak, Nunapitchuk, and Toksook, a cross-section of communities representing coastal, tundra, and river Eskimos. The paper is one of several produced in a 1970-71 project which was designed to:

- Identify and collect objects and information which illustrate the continuity of traditional elements of Native culture.
- Document changes which have occurred in Native culture since historical contact.
- Help establish interest and pride in the preservation of traditional elements of Native culture.

440. Oswalt, Wendell H.
1973

This Land Was Theirs: A Study of the North American Indian. John Wiley and Sons, New York. Chapter 4, "The Kuskowagamiut: Riverine Eskimos." pp. 122-172. (Second edition, with the first printed in 1966.)

A useful review of the history and culture of the Eskimos living in scattered settlements along the central and lower Kuskokwim River. Oswalt reconstructs the area's contact history, noting changes in Native material culture, subsistence patterns, and social institutions. The discussion is general, but includes some detailed information, particularly about socialization and economy. Changes traced through 1970 include the recent dramatic population increases, institution of comprehensive government welfare programs, increased participation in the cash economy, and development of Native political awareness.

Among the items Oswalt details are:

- The abundance of salmon, and hence, little starvation.

- The fragility of social control.
- Lack of central leadership.
- Secondary social position of women, but importance of women to a household.
- A tendency toward post-marital matrilocality.
- Female infanticide.
- The central position of the kashgee.
- The fragility of marriage.

His discussion of contemporary village life shows a great deal of continuity in ceremonial and subsistence activities, in child rearing patterns, and in sexual and marital behavior. He also notes some Russian influences in selected aspect of life.

441. Oswalt, Wendell H.
Van Stone, James W.
1963

Partially Acculturated Communities: Canadian Athapaskans and West Alaskan Eskimos. *Anthropologica*, Vol. 5, No. 1. pp. 23-32.

This is a comparison of Snowdrift, an Acipewayen community on the eastern edge of the Great Slave Lake, and Napaskiak, an Eskimo village on the Kuskokwim River in western Alaska.

Snowdrift is a village formed about twenty years ago as the result of population concentration around a center providing a school and such federal services as medical treatment. People also came to Snowdrift to take advantage of possibilities for wage labor. Fishing, hunting, and trapping are still subsistence activities for the Snowdrift Acipewayen. Band organization is loose and the chief is essentially a liaison between the government and the people, who are strongly individualistic. Government agents consider the chiefs more powerful than they are, where the people feel agents have the full power to hand out largess.

Napaskiak is a village older than Snowdrift. Fishing, hunting, and trapping are subsistence activities, but some wage labor is available in the Bristol Bay fish canneries or in Bethel. The Napaskiak Eskimo have nuclear or nuclear core families, and kin ties are important. Until it burned down in 1950, the kashgee, or men's house, provided a gathering place for the villagers. The increased influence of the Orthodox Brotherhood, the National Guard, and the village council has lessened the importance of the village chief's role, and young men are now getting more status and village leadership power from their positions in these newer organizations.

442. Paneak, Simon
1960

We Hunt to Live. *Alaska Sportsman*, Vol. 26, No. 3. pp. 12-13, 55.

Paneak, an Anaktuvuk Pass Eskimo, describes a summer's hunting and trapping experiences.

443. Papion, R.
Kopak, Felix
1957

The Crow and the Two Eider Ducks. *Eskimo*, Vol. 43. pp. 16-17.

No collection details are provided for this Eskimo tale.

444. Parker, Seymour
1962

Eskimo Psychopathology in the Context of Eskimo Personality and Culture. *American Anthropologist*, Vol. 64, No. 1. pp. 76-96.

Parker relates Eskimo child-rearing techniques to convulsive hysteric attacks occurring in adults. In developing a representative picture of Eskimo mental health, he discusses

Eskimo personality and mental illnesses, and explains why particular psychopathological symptoms are exhibited when Eskimos get sick.

Hysteria is frequently characterized here by nonaggressive and dependent symptoms. The roots of adult hysteria lie in social relations. One basis is nurturant child rearing, that gives poor preparation for enduring crises. Another is institutionalized religious practices that provide socially sanctioned outlets for hostility and role models for hysteric behavior. Parker also traces the causes of hysteria to high expectations of mutual aid and, for women, greater dependency needs and psychological deprivation.

445. Parker, Seymour 1964 — **Ethnic Identity and Acculturation in Two Eskimo Villages.** *American Anthropologist*, Vol. 66, No. 2. pp. 325-340.

Parker studies two Eskimo villages in different stages of acculturation, Kotzebue and Alakanuk, in hopes of discovering something about the motivational structure of individuals who accept acculturation most easily. He discusses a variety of writers who have commented on various approaches of different villages to acculturation, and he states that he is proposing a more sophisticated scheme for getting at this phenomena.

Parker suggests that the individual is more likely to develop antagonistic responses to both his own group and the dominant ethnic group when he perceives barriers to his newly acquired aspirations. A devalued ethnic self-image and hostility toward Western society emerge from a situation where individuals set goals they cannot reach. In such situations, people are often equally prone to accept all values and goals of Western society indiscriminately or to reject them violently as in some natavistic movements.

In comparing Kotzebue and Alakanuk, Parker discovered that Kotzebue is higher on all indices indicative of intra- and inter-ethnic hostility, and that this greater hostility seems to correlate with higher education. Those most attached to Western standards are most socially distant from their own groups and from whites.

446. Petroff, Ivan 1882 — **The Limit of the Innuit Tribes on the Alaska Coast.** *American Naturalist*, Vol. 16, No. 7. pp. 567-575.

In this general discussion of early population movements in southeast and central coastal Alaska, Petroff briefly describes Eskimo and coastal Indian contact in a variety of forms in the area between Prince William Sound and Mt. St. Elias.

447. Petroff, Ivan 1883 — **Alaska.** In: *Compendium of the Tenth Census, 1880.* Vol. 2. Department of the Interior, Census Office. United States Government Printing Office, Washington. pp. 1419-1429. (This is also House Miscellaneous Document, Vol. 24, No. 64, Part 2, 47th Congress, 1st Session, Series No. 2060.)

Except for a brief introduction, there is no text. This village-by-village census data comes from Petroff's complete census report published in 1884.

448. Petroff, Ivan 1883 — **Amphibious Aborigines of Alaska.** *Smithsonian Institution Miscellaneous Collection*, Vol. 25. pp. 33-36.

This summary of a paper describing lower Kuskokwim Eskimos (read by Petroff in

1881) includes information on their subterranean housing, marine-based subsistence, and lack of cleanliness. Of note are Petroff's remarks on Native council-houses, usually larger structures than private homes, where young men gathered to hear their elders' adventures and to be trained in the pursuits of life.

449. Petroff, Ivan
1884

Report on the Population, Industries, and Resources of Alaska. United States Census Office, 19th Census, 1880. United States Government Printing Office, Washington. (Also printed in: U.S. Congress, Senate Committee on Military Affairs, *Compilation of Narrative of Explorations in Alaska.* Senate, 56th Congress, 1st Session, Report No. 1023. United States Government Printing Office, Washington. 1900.)

Alaska's first comprehensive population enumeration, the 1880 census contains a wealth of useful historic, geographic, ethnographic, economic, and demographic information, generally arranged by census districts: Arctic, Yukon, Kuskokwim, Aleutian, Kadiak (sic), and Southeast. In Chapter 1, "Statistical Review by Geographical Divisions," Petroff makes a village-by-village survey of the populated areas, noting topography, climate, food and natural resources, and various ethnographic and historical information.

Chapter 5, "Notes on Alaskan Ethnology," comprises a substantial collection of anthropological material on Alaskan Eskimo, Aleut, and Indian groups. The detailed Eskimo ethnographic notes, appearing on pages 124 to 146, are arranged by tribal divisions based on locality and dialect differences. The tribes fall into three groups: Arctic tribes, Kotzebue Sound to Kuskokwim River tribes, and Alaska Peninsula and Kodiak area tribes.

Little was known about the Arctic tribes. They were all similar in customs and material culture, though some groups were chiefly whale hunters while others were inland hunters. The Malemiuts (people from Norton Sound) were characterized as aggressive traders and hostile. None of the tribes recognized chieftainship.

More detailed information is given for the west coast tribes who were essentially a trading people. These tribes did not practice polygamy and had no marriage ceremony. Infrequent divorce and few children characterized the family. In particular, Petroff described the men's house institution, a very important center of Eskimo village life.

The tribes of the Alaskan Peninsula and Kodiak Island, were the most documented, with information mainly from Zagoskin's notes. Memorial feasts for the dead and the men's house were also very important in this area.

A note should be added concerning Petroff's sometimes inconsistent and unreliable work as historian, ethnographer, and translator. This is detailed in an article by R.A. Pierce called, "New Light on Ivan Petroff, Historian of Alaska," printed in 1968 in the *Pacific Northwest Quarterly*, Vol. 59, No. 1, pages 1-10. In spite of a sketchy career in the army and journalism, Petroff fell into the employ of Bancroft who had started his histories of the American West. Petroff eventually came to be considered an authority on Alaska and was appointed to do the Alaska census for 1880. Because of the insufficient time allowed for the census and the large area to be covered, the job was an impossible task from its beginning, according to Pierce. With this in mind along with Petroff's erratic tendencies, Pierce evaluates the census report: "Some of it is guesswork or surmise, and some of it is rehash of previous accounts; but it also contains much firsthand observation." (p. 7.)

450. Petroff, Ivan
1891

Geographical and Ethnographical Notes on Alaska. *Transactions and Proceedings of the Geographical Society of the Pacific,* Vol. 2, No. 1. pp. 1-15.

Petroff summarizes ethnographic information obtained during his 1890 Alaska census work, concentrating on Bristol Bay, Kuskokwim delta, and the lower Yukon areas. He includes useful material on Eskimo housing, subsistence activity, and settlement locations.

Housing throughout the area was similar. In the coastal areas, subsistence was based on seal and river fish, especially salmon. Petroff noted that firearms were still almost unknown among the Togiak and Nushagak delta Eskimos, but were more common in the Bethel area where their heavy use caused the eventual disappearance of reindeer (caribou). Consequently, in an effort to obtain the animal meat and skins, the Eskimos traveled farther inland on hunting parties. The sharp change in house types between Eskimo and Indian areas, however, possibly indicates that Eskimo extension into Indian land was limited.

451. Pettitt, George A.
1956

Primitive Education in North America. *University of California Publications in American Archaeology and Ethnography,* Vol. 43. pp. 1-182.

This is a general study of aboriginal education techniques throughout North America. The Eskimo area is not dealt with in great detail.

Pettitt notes that Eskimo children learned adult skills not merely through imitative play, but through directed practice with models. For example, the first toy given a boy may be a miniature sled or a bow and arrows. He is encouraged to play at hunting animals, but only those animals the elders say are in season.

Learning is reinforced by praise, and the accomplishments of youths are gradually rewarded with adult privileges.

In general, there is no specifically recognized course of training for the role of shaman. Candidates sometimes study in secret under many tutors for five to ten years before ever trying their power. Success is judged in terms of acquired skills and abilities.

452. Pike, Warburton
1967

Through the Subarctic Forest. Abercrombie and Fitch Library, Arno Press, New York.

Pike was an English pioneer, traveler, and adventurer. This journal covers his trip in 1892 from Fort Wrangel to the Pelly Lakes, down the Yukon River, over to the Kuskokwim, and finally to Bristol Bay. Chapter 15 briefly describes the Bristol Bay Eskimos, their plentiful fish-based subsistence, and their dress. Pike noted that these Eskimos had escaped the "harmful influences" of white traders and whalers.

453. Plein, J.F.
1936

Eels of the Yukon. *Alaska Sportsman.* Vol. 2, No. 3. pp. 10, 21.

Plein tells about Indian and Eskimo winter eel catches in the lower Yukon River, which provide a food source for dogs and during food shortages, for humans as well.

454. Porter, Robert P.
1893

Report on Population and Resources of Alaska at the Eleventh Census: 1890. Department of the Interior, Census Office. United States Government Printing Office, Washington.

This report and the 1880 Alaska census report both contain a wealth of useful historic, geographic, ethnographic, economic, and demographic information, which is generally arranged in census districts: Southeast, Kadiak (sic), Unalaska, Nushagak, Kuskokwim, Yukon, and Arctic or north coast. Under each district heading appears a detailed, village-by-village description with random ethnographic material. Some sections are written separately by local authorities: see Greenfield, Schanz, and Woolfe (all 1893) for annotations of reports on the Yukon, Nashagak, and Arctic districts, which are all Eskimo areas. The Kuskokwim district and the Kadiak district reports are annotated here since they have no separate authors.

The report on the Kuskokwim district covers Eskimo groups in the river delta and on the lower river. The information provides village locations, populations, trade relations with other villagers, local subsistence, and scattered historical notes. The report also outlines the daily activities of these Eskimos, beginning with their weather predictions from the roof of the men's house. Daily activities were generally devoted to subsistence needs, except when older men and heads of families gathered in the men's house for a bath.

The Kadiak report is fairly brief, but does contain descriptions of Eskimo villages, populations, and subsistence activities.

Other information in Porter's census is more general. Chapter 10 provides summary information on Alaska Natives, village locations, and population figures by linguistic stock. In Chapter 11, particular attention is given to Native family size, village size, and area subsistence potentials. Chapter 12, "Churches, Schools, Illiteracy, and Language," is useful for historical information on church and school development in Alaska. It stresses the Russian missions in the Aleutians and southeast Alaska.

455. Porter, Vivian
Wright, Rita C.
Scott, E.M.
1956

Anemia in Western Alaska. Science in Alaska, 1953, *Proceedings of the Alaska Science Conference.* pp. 217-219.

Anemia tests show iron deficiencies were common among Eskimos of Kalskag, Bethel, Chefornak, Nunapitchuk, and Savoonga.

456. Portlock, Nathaniel
1789

A Voyage Round the World; But More Particularly to the North-West Coast of America Performed in 1785, 1786, 1787, and 1788. John Stockdale, London.

This narrative contains little Eskimo information, but briefly mentions the Russian control of Kodiak Natives and fur operations on the island.

457. Pospisil, Leopold
1964

Law and Societal Structure Among the Nunamiut Eskimo. In: Ward Goodenough, ed., *Explorations in Cultural Anthropology.* McGraw-Hill Book Company, New York. pp. 395-431.

In this detailed analysis of Nunamiut society, Pospisil specifically examines: (1) the relation of feuding to law and social sanction, (2) law as an inter-group and intra-group problem, and (3) the place of law within the general structure of society. He portrays the Nunamiut as living in many autonomous hunting bands which in turn were subdivided into extended families. These family groups were led by authorities with different personalities and experiences, which were reflected in their judgments. The judgments of such "authorities" constituted the group's legal code. Thus, while Eskimo law was basically authoritarian in nature, usually involving physical or psychological sanctions, its application varied from group to group. No established, common law existed over all the groups. Pospisil concludes that the feud in Eskimo society was an antithesis to law rather than a manifestivation or mechanism of law. "While within the Eskimo bands and families law and order was upheld by the pertinent authorities, war, feuds, and negotiations prevailed beyond the level of bands." To gain security beyond the band, the Eskimo had to resort to social devices such as trading partnerships or wife exchange.

458. Pospisil, Leopold Laughlin, William S. 1963	**Kinship Terminology and Kindred Among the Nunamiut Eskimo.** *Ethnology*, Vol. 2, No. 2. pp. 180-189.

The Nunamiut were nomadic, caribou-hunting Eskimos who numbered about 15,000 and inhabited the Brooks Range at time of contact. By the turn of the twentieth century, caribou numbers had declined to such an extent that most of the Nunamiut were forced to move to the Arctic coast. Later, some Nunamiut returned inland, and a small band now lives at Anaktuvuk Pass.

The authors note that Nunamiut social structure was characterized by bilateral descent, extended family households, exogamous personal kindreds and a virtual absence of any unilineal kinship group. Polygyny was a mark of status, but monogamous marriage was the most prevalent form. Social polygyny, the sororate and levirate were disapproved. A newly married couple usually established residence for awhile with the bride's family, and then took up neolocal residence.

Some information is given on community leadership. Detailed examples of kinship terminology are provided along with comments on the composition and function of the kindred among the Nunamiut.

459. Preston, Eudora M. 1961	**Medicine Women.** *Alaska Sportsman*, Vol. 27, No. 11. pp. 26-29.

Preston describes cures of "medicine women" or grandmothers who still administer traditional healing methods among Eskimos and Aleuts. In particular, she notes Native use of steam baths and plants as cures.

460. Pruitt, William O. 1963	**Arctic Trail.** *Harper's Magazine*, Vol. 226, No. 1357. pp. 44-50.

Pruitt describes his experiences on a winter dog-team trip with an Eskimo in northwestern Alaska. His account contains occasional information about Eskimo subsistence living and problems generated by encroaching white civilization.

461. Radin, Paul
Gray, Louis H.
1912

Eskimos. *Encyclopedia of Religion and Ethics*, J. Hastings, ed. Vol. 5. pp. 391-395.

The encyclopedia entry provides an overview of Eskimo culture in the early 1900s, including discussion of their distribution, physical characteristics, language, material culture, subsistence, and religion. Though most of the information is general or concerns the Central and Greenland Eskimos, there is some material on Alaskan Eskimos taken from Dall and Murdoch.

462. Rainey, Froelich G.
1941

Culture Changes on the Arctic Coast. New York Academy of Science, *Transactions*, Series 2, Vol. 3. pp. 172-176.

Rainey points out the Indian's poor adjustment to white contact in comparison to the relatively good Eskimo adjustment (exemplified by Eskimos continuing to maintain their villages and their self-respect and self-assurance). In order to gain more insight into Eskimo behavior, the author lived in Tigara (Point Hope) for several months in 1940. His paper includes some observations of village life, but mostly entails a superficial discussion of the area's white contact history, influences from government policies, and missionization. He determines that the Eskimos were primarily contacted by missionaries, traders, teachers, and reindeer officials, and implies that these were a "better" group of contacts to the Eskimos than the prospectors and miners were to the Indians. The author suggests that the nature of contact may have contributed to the Eskimo's more successful adjustment to Western influences.

463. Rainey, Froelich G.
1941

Native Economy and Survival in Arctic Alaska. *Human Organization*, Vol. 1, No. 1. pp. 9-14.

Rainey presents a clear summary of the circumstances surrounding the introduction of reindeer to Alaska Eskimos, and examines the experiment's outcome in light of anthropological information about the Natives. He makes the following points:

- Originally (early 1800s) most of Arctic Alaska had been abandoned by nomadic Eskimos since the near extermination of caribou.
- Total population of Arctic Alaska declined by two-thirds as a result of disease and food shortage between 1850 and 1900, when the population leveled and then remained constant.
- Present fixed villages of Arctic Alaska are an abnormal concentration of Eskimo with some continuing a sea-based subsistence and others having an inland hunting-based subsistence.
- Reindeer were introduced to help reduce food shortages.
- The Eskimos who were trained in reindeer care did not accept the nomadic living patterns which are necessary for reindeer herding.
- The government policy of collective ownership of reindeer herds was not in keeping with Eskimo theory of individual property; the Eskimos lost interest in the herds and herd size decreased.

464. Rainey, Froelich G.
1947

The Whale Hunters of Tigara. *Anthropological Papers of the American Museum of Natural History*, Vol. 41, No. 2. pp. 229-283.

Field work for this study was done in 1940. Rainey seldom refers to anything in the aboriginal culture earlier than the nineteenth century, and makes no real attempt to reconstruct the culture prior to that time.

Rainey gives a concise summary of Point Hope (Tigara), its physical setting, traditional outlook, and the values and influences undergoing changes in 1940. He describes the yearly hunting cycle and emphasizes the importance of sea mammals to the Eskimos of Point Hope. Rainey records some myths and discusses ceremonies in detail.

465. Rasmussen, Knud
1927

Across Arctic America. G.P. Putnam and Sons, New York.

This is a popularized account of Rasmussen's trip with the Fifth Thule Expedition across the northern limits of habitation during the years 1921-24.

Rasmussen's work is of value in understanding the northern Eskimos. The general, descriptive account of his travels is interspersed with sections on such things as shamans, songs, and legends. The last seventy-five pages deal with the Alaskan Eskimos and with Russian Eskimos under Bolshevik control in the early 1920s.

466. Rasmussen, Knud
1932

The Eagle's Gift, Alaska Eskimo Tales. Doubleday, Doran and Company, Inc., Garden City, New York.

The following collection of mythology was gathered by Rasmussen between 1921 and 1924:

Karrtsiluni
The Blessed Gift of Joy Is Bestowed upon Man
An Eagle Myth About Flying Swallows and a Wolf Dance in a Clay Bank (Colville River)
He Is Poor Who Must Live Alone (King Island)
The Big Barter Feast (Seward Peninsula)
A Story About the Beginning of All Life (Noatak River)
The Earth's Islands Become Mainland, and Men Hunt Mammoths
The Four Comrades Who Wanted to Travel Round the World
The Child from the Sea
The Most Beautiful Bird and the Loveliest Woman
The Girl Alarana and Her Brother, Who Were Eaten by Wolves and Afterwards Turned into Caribou (Tuokok River)
The Monster Mouse from Colville River, and the Two Brothers Who Slew It (Colville River)
The Twins with the Dogs' Eyes
Misana, Who Was Swept Away to the Land of Beads (Hope)
The False Woman Who Became a Night Owl
The Man Who Tamed the First Caribou (Cape Prince of Wales)
The Story of Wolf
A Girl's Affection, Which First Killed a Man and Afterwards Brought Him Back to Life
The Spirit of the Air Helps a Poor Boy

The Skull that Saved the Girl
The Whale's Soul and Its Burning Heart
Wander-Hawk, Who Went Out Into the World to Uproot the Wickedness of Life and the Treachery of Man
Wander-Hawk
The Woodman and His Magic Child
The Woodman Tries in Vain to Kill His Son
Wander-Hawk Hears His Story
Wander-Hawk Sets Out on the Long Trail
Wander-Hawk Meets a Woodpecker in a Man's Shape
The Wolverine That Had Broken a Tooth
The Frightened Lynx, or "What Does Your Big Toe Eat?"
The Fool Who Threw Himself into the Fire
Another Fool, Who Hanged Himself in His Sledge Harness
Wander-Hawk Weds a Night Owl
The Giant Who Was So Big That His Night Was a Whole Winter
All the Woodland Creatures Build a Birch-Bark Canoe for Wander-Hawk
Wander-Hawk Meets His Uncle
The Man Who Makes Salmon for Human Beings
The Sticky Ball
The Kayak Wizard's Dangerous Man Trap
Wander-Hawk Teases an Unfriendly Salmon Fisher
Wander-Hawk Lets Himself Be Eaten by the Chief's Son
Uncle Changes Himself into a Lynx and Goes Off Without Saying Farewell
Wander-Hawk Is Eaten by a Chieftain and Is Afterwards Married to His Stepdaughter
Father-in-Law Raises a Storm to Destroy Wander-Hawk
Father-in-Law Tries to Kill Wander-Hawk with a Tree Trap
The Giant Ptarmigan
Wander-Hawk Fights with the Scaly Monster
The Dangerous Game over the Precipice
Wander-Hawk Is Burned to Death in the Feast Hall
Wander-Hawk Fights Single-Handed Against All the Men of the Settlement
Wander-Hawk Returns to the Woods (Kotzebue)

467. Rasmussen, Knud
1933

Adjustment of the Eskimos to European Civilization with Special Emphasis on the Alaskan Eskimos. *Proceedings of the Fifth Pacific Science Congress,* Vol. 4. pp. 2889-2896.

Rasmussen gives a general history of white contact in Alaska. He remarks that both Russian and American governments showed little sense of responsibility toward the Native populations. White traders generally got the Eskimos drunk and cheated them, while white whaling fleets introduced disease, depleted marine mammals and in many other ways disrupted Eskimo society.

The author felt the Bureau of Indian Affairs had been an important acculturative agent among Native peoples. He felt that Sheldon Jackson's attempt to Americanize the Eskimo was beneficial and successful.

By and large, Rasmussen approved the passing of the older Eskimo culture and the introduction of American culture to take its place.

468. Rausch, Robert
1951

Notes on the Nunamiut Eskimo and Mam[illegible] of the Anaktuvuk Pass Region, Brooks Range, Alaska. *Arctic*, Vol. 4, No. 3. pp. 147-195.

Rausch, a wildlife biologist, spent some time from 1949 to 1951 living and hunting with the Nunamiut Eskimo. In this article, he emphasizes the ecological relationship between the environment and the Nunamiut culture.

The author notes that there were formerly three groups of Nunamiut: the Tulugak Lake people, the Chandler Lake people, and the Killik River people. He gives population data on Anaktuvuk Pass and remarks that in 1949 the Killik River Nunamiut joined the others at Tulugak Lake because of better trade and hopes of better educational opportunities for their children.

No obvious community organization existed when Rausch lived among the Nunamiut. Large families were the rule, and the family unit was strong. Each man was on a level with every other, and women appeared to have a position equal to men. All of this tends to reflect the need to hunt and gather in difficult environments. The author remarks that, except for possessing rifles, the Nunamiut seemed to be living as they had for centuries. He also discusses diet, hunting, and trade patterns among the Nunamiut.

469. Rausch, Robert
1953

On the Status of Some Arctic Mammals. *Arctic*, Vol. 6, No. 2. pp. 91-148.

Rausch's report includes information concerning the Eskimo hunting toll on animal populations, especially caribou. Though recent caribou decreases in the Arctic area are often attributed to the Eskimo, the author points out three items to consider:

- The concentration of Native population in villages and increased cash employment decreases their need to hunt and creates only local hunting pressure on animal populations.
- The Eskimo were able to kill as many caribou in pre-firearm days, since they used the equally effective corral and lake spearing methods.
- The inland populations hunted caribou much more in the past since they had no substitute source of food and clothing.

470. Ray, Charles
Ryan, Joan
Parker, Seymour
1962

Alaskan Native Secondary School Dropouts: a Research Report. Alaskan Native Education Project. University of Alaska, College, Alaska.

This study is the result of combined research in education and anthropology. The view of education taken here is essentially anthropological in that it assumes education to be the process by which a growing individual is inducted into his cultural inheritance. This inclusive point of view tends to involve discussions of early socialization experience as well as adult values.

Ray, Ryan, and Parker attempt to determine some of the underlying cultural differences which contribute to uneven educational achievements by white and Alaskan Native students. The category "Alaskan Natives" is broken down into Eskimos and Indians. Eskimos from Alakanuk and Kotzebue and Tlingit Indians from Hoonah are the primary subjects of investigation. The authors present a resumé of life in each of these villages, discuss differences in Native value systems and levels of acculturation, and evaluate all their findings in terms of effects on the formal education of school-aged Eskimo and Indian children.

471. Ray, Dorothy Jean
1959

The Ivory Carvers. *Alaska Sportsman*, Vol. 25, No. 6. pp. 26-29, 80-81.

Ray generally discusses Eskimo art and how it has been influenced by white contact. She notes that free use of distorted physiognomy and anatomy in earlier works have given way to simpler, more representational styles.

472. Ray, Dorothy Jean
1960

The Eskimo Dwelling. *Alaska Sportsman*, Vol. 26, No. 8. pp. 13-15, 61-62.

Ray presents a general discussion of Eskimo housing, noting different construction materials and house designs in various areas.

473. Ray, Dorothy Jean
1961

Artists of the Tundra and the Sea. University of Washington Press, Seattle.

This is a history of ivory carving among the Eskimos of Nome and southwestern Alaska. The author reviews carving techniques, fashions in carving, and varieties of ivory used by Eskimo carvers from early, precontact times to the present. Also included are significant aspects of acculturation concerning artistic and other pursuits.

Ray notes that a major change in style and purpose of carving occurred following white contact. The Euro-American sought to purchase carved ivory for souvenirs. The Eskimo carver soon learned that, for the Euro-American, the functional aspects of carved objects were often secondary to their artistic aspects.

Ray also remarks on certain social changes which affected Eskimo life. During World War II, for instance, many jobs suddenly opened to the Eskimo. In Nome, as more Eskimos joined the work force, there was a simultaneous lessening of prejudice towards them and a greater feeling on the part of whites that Eskimos should be treated with fairness and justice. Racial equality was further aided by territorial legislation enacted in February 1945, which forbade discriminatory treatment of any citizen within public facilities in the Territory.

474. Ray, Dorothy Jean
1964

Kauwerak, Lost Village of Alaska. *Beaver*, Outfit 296, autumn. pp. 4-13.

Based on archival research and fieldwork, Ray constructs a detailed history of Eskimo-white contact on the south side of the Seward Peninsula. In particular, she discusses Kauwerak, a former Eskimo village, once located about seventy-five miles north of Nome and seventy-five miles east of Port Clarence.

475. Ray, Dorothy Jean
1964

Nineteenth Century Settlement and Subsistence Patterns in Bering Strait. *Arctic Anthropology*, Vol. 2, No. 2. pp. 61-94.

Ray presents an extremely detailed ethnographic reconstruction of Bering Strait (Seward Peninsula) Eskimos. Her purpose is to "examine the relationship of subsistence patterns to the settlement pattern and population, and determine what aspects of the patterns lent themselves to resolving problems of change in the nineteenth century." She compiles extensive information about local areas between Norton Sound and Kotzebue Sound, and traces winter and summer subsistence requirements, settlement size limitations, settlement ecological settings, population trends and movements, and settlement readjustments to foreign influences.

476. Ray, Dorothy Jean 1965 — **Birch Bark Baskets of the Kobuk Eskimos.** *Alaska Sportsman*, Vol. 31, No. 3. pp. 15-17.

Ray describes the construction and uses of birch baskets, including pictures with the brief text.

477. Ray, Dorothy Jean, ed. 1966 — **The Eskimo of St. Michael and Vicinity as Related by H.M.W. Edmonds.** *Anthropological Papers of the University of Alaska*, Vol. 13, No. 2.

Ray presents a previously unpublished report by Edmonds who led an 1898 reconnaissance between the Kwikluak and Apoon passes in the Yukon delta. The report is a valuable ethnographic reference since it covers all aspects of Norton Sound Eskimo culture as well as presenting a history of the exploration and colonization of the region during both Russian and American periods. The report is in two parts: Part 1 concerns the physical, cultural, and psychological characteristics of the Eskimos, and Part 2, "The Yearly Round," traces subsistence patterns in detail.

Part 1 opens with remarks concerning Eskimo physique and physical features. Information on Eskimo medical conditions follows. Edmonds stressed lung problems as the most frequent cause of death. He found it difficult to estimate the ratio of births and deaths since the Natives changed abodes with the seasons. Other influences on Eskimo movement about the area were the increasing scarcity of wood, the presence of new trading posts, and the cash economy. He also noted their extreme lack of cleanliness, though they used the sweat bath. Despite increased use of soap after white contact, they more frequently used urine for bathing.

Edmonds described Eskimo clothing, food, tobacco, houses, household utensils, tools, transportation, and weapons in the rest of Part 1, and provided some information on Eskimo personality at the end. He characterized Eskimos as being less "gloomy" than Indians and particularly generous, though desire for economic gain increased with white contact. The Eskimos were honest, "Not having had places of concealment for their goods, everything was kept in plain view and no one took from another. . . . They were not a cruel people."

In discussing Eskimo living conditions and family organization, Edmonds described their crowded houses, lack of privacy, loose sexual relations, polygamy, and strong desire for children. He also described the Eskimo's vague belief in an afterlife, their belief in gods and spirits who could send away game if angered, and their belief in animals having human powers.

Part 2 details the annual subsistence cycle and the various ceremonies which marked seasonal changes. The Asking Festival, Feast of the Dead, and Bladder Festival are well described.

478. Ray, Dorothy Jean 1966 — **Pictographs Near Bering Strait, Alaska.** *Polar Notes*, No. 6. pp. 35-40.

Ray describes early nineteenth century pictographs located along the Tuksuk Channel and conjectures about their purposes. They may have been painted by a shaman. She describes them further in, "Rock Paintings on the Tuksuk," Ray (1967).

479. Ray, Dorothy Jean 1967 — **Alaskan Eskimo Arts and Crafts.** *Beaver*, Outfit 298, No. 2. pp. 80-94.

Ray discusses commercial development of Eskimo art since 1900.

480. Ray, Dorothy Jean 1967 — **Land Tenure and Polity of the Bering Strait Eskimos.** *Journal of the West*, Vol. 6, No. 3. pp. 371-394.

Ray provides a detailed examination of the Eskimo system of leadership and chieftainship, tribal territory organization, land hunting rights, and tribal alliances (especially of the Seward Peninsula groups). Contrary to many earlier opinions, the Eskimos did not live in anarchy, but in a well-ordered society in which a chief and often a council played an important role over a definitely bounded territory. Transgressions against the group were met with political judgments and action. Contact between local groups was frequent, long lasting, and formalized through tribal political alliances entered into for subsistence and defense purposes.

481. Ray, Dorothy Jean 1967 — **Rock Paintings on the Tuksuk.** *Alaska Sportsman*, Vol. 33, No. 8. pp. 31-34.

Ray conjectures about the origin and purposes of these pictographs, introducing some information on white contact with Eskimos on the south side of the Seward Peninsula.

482. Ray, Dorothy Jean 1968 — **St. Michael Eskimo Myths and Tales.** *Anthropological Papers of the University of Alaska*, Vol. 14, No. 1. pp. 43-83.

Ray says that J. Henry Turner of Edmonds' 1889 U.S. Coast and Geodetic Survey explorations in Alaska collected folklore from St. Michael Eskimos. By the late 1800s, Eskimos from the Seward Peninsula, Kobuk River, and Yukon delta all had considerable contact with the Norton Sound people, sharing ideas and folklore themes with them. The tales include:

Origin of the World
Crow Makes the Earth and Brings Light
The Aunt's Anus
Crow and the Bear
Worries of a Rich Woman
The Poor Girl Brings the Dead Chief Back to Life
Crow and the Clam
Two Drowned Women
Crow, a Man and His Starfish Wife

Crow Hunts Grouse
Crow Searches for Dentalium
The Lost Wife and the Messenger Feast
The Lost Children
The Crying Woman
Four Old Women
The Runaway Wife
Lightning
The Runaway Wife—2
Futurity.

483. Ray, Dorothy Jean
1969

Graphic Arts of the Alaskan Eskimo. U.S. Department of the Interior, Indian Arts and Crafts Board. United States Government Printing Office, Washington.

Ray presents a brief overview of Eskimo art forms, noting materials, techniques, and historical development. She includes many photographs.

484. Ray, P. Henry
1885

Report of the International Polar Expedition to Point Barrow, Alaska. U.S. House of Representatives, Executive Document No. 44, 48th Congress, 2nd Session. United States Government Printing Office, Washington.

Part III, "Ethnographic Sketch of the Natives of Point Barrow" (pp. 35-88), provides early description of the Eskimos living along the north coast of Alaska between Wainwright Inlet and the mouth of the Colville River. It gives particularly detailed information on subsistence patterns and marriage relationships, as well as brief material on "potlatching" (Messenger Festival, Inviting In Feast) during December, care of the aged, treatment of the dead, medical conditions, demography, and religion.

The coastal Eskimo subsistence pattern followed a yearly cycle. In May, men returned to the winter huts from inland hunting and formed whaling crews. Whaling continued until June, at which time the boats were brought ashore. From mid-June to mid-July, some of the Eskimos of the Barrow area congregated at the mouth of the Colville River to trade, while others hunted, fished, and trapped. People returned to winter villages in September or October. Inland hunting occurred from February to May. Ceremonies, taboos, and observances marked certain seasons. Women's festivals during the whaling season were very important.

Marriage, Ray noted, was frequently arranged by the parents and was established with no ceremony. Husband and wife had equal status within the family, but quarrelled frequently. Polygamy occurred only among a few influential members of the community. Large families were rare, but children were frequently adopted and wife exchange was commonly practiced, especially when one needed extra help. Kinship bonds were stronger than relationships outside the kin group.

485. Raymond, Charles P.
1900

Reconnaissance of the Yukon River, 1869. In: U.S. Congress, Senate Committee on Military Affairs, *Compilation of Narratives of Explorations in Alaska.* Senate, 56th Congress, 1st Session, Report No. 1023. United States Government Printing Office, Washington. pp. 17-41.

A summary at the end of this compilation includes information on Yukon Eskimos and Indians. It gives population estimates and describes Native subsistence bases, clothing, boats, travel, and trade along the river. Raymond rather simply considered the Indians cowardly, cruel, and treacherous; the Eskimos peaceable, generous, and hospitable.

486. Raymond, Charles Walker
1873

The Yukon River Region, Alaska. *American Geographical Society Journal*, Vol. 3. pp. 158-192.

This account of a military expedition up the Yukon River from St. Michael to Fort Yukon in 1869 includes some ethnographic information on subsistence base and village locations of Norton Sound Eskimos. It describes St. Michael, a Russian trading center where Norton Sound Eskimos congregated at certain times during the winter.

487. Reclus, Elie
1914

Primitive Folk, Studies in Comparative Ethnology. *Contemporary Science Series*, ed. by Havelock Ellis. Charles Scribner's Sons, New York. (Chapter 2, "The Western Inoits.")

This work represents an early scientific approach to comparative ethnography. Although Chapter 2 briefly discusses material and social culture of the Aleuts and other northern peoples, its usefulness for modern research is severely limited by its antiquated methodology. The author's own ideas, statements, and hypotheses obscure the information. At times, it is unclear whether he is referring to Aleuts or northern peoples generally.

488. Richards, Eva Alvey
1949

Arctic Mood. Caxton Printers, Limited, Caldwell, Idaho.

This story of village life at Wainwright between 1924 and 1927 is based on the daily journal of Richards who was employed by the Alaska Division of the Native School and Medical Service. Ethnographic and historical information appear at random throughout the account.

489. Rickman, John
1966

Journal of Captain Cook's Last Voyage to the Pacific Ocean. University Microfilms, Inc., Ann Arbor. (First published in 1781 and titled, "Journal of Captain Cook's Last Voyage to the Pacific Ocean, on Discovery; performed in the years 1776, 1777, 1778, 1779, illustrated with cuts and a chart, showing the tracts of the ships employed in this expedition." Printed by E. Newbery, London.)

Rickman was a lieutenant on the *Discovery*, which accompanied Cook's ship, *Resolution.* His journal mentions trading with Natives of Cook Inlet and Prince William Sound and describes those living in villages along Shelikof Strait. He notes their canoes, weapons, and metal utensils. He also mentions Natives on the Yukon delta and their large number of dogs.

490. Riggs, Renee Coudert
1928

Igloo Tales from Eskimo Land. Frederick A. Stokes Company, New York.

These are rather freely translated myths. No collection details are provided, although they may have come from the collections of D. Jenness and E.W. Nelson.

Mr. Polar Bear
The Magic Bear
The Raven and the Old Squaw Duck
Kiliwak and Musk-Ox
The Imprisoned Children
The Origin of Clouds
Arluk or The Boy and the Walrus
Black Bear's Magic
Red Fox and White Fox
The Adventures of Mrs. Red Fox
The Caribou-Man
The Origin of Winds or The First Doll
The Last of the Thunderbirds

491. Rink, Signe
1898

The Girl and the Dogs. *American Anthropologist,* Vol. 11, No. 6. pp. 181-187; No. 7, pp. 209-215.

Rink analyzes the "girl and dog" motif in eastern Eskimo folklore. He notes similarities between the eastern motifs and those reported by Murdoch in Point Barrow folklore.

492. Roberts, Palmer W.
1954

Employment of Eskimos by the Navy at Point Barrow, Alaska. *Alaskan Science Conference, Proceedings, 1952.* Vol. 3. pp. 40-43.

Roberts notes that the U.S. Navy began hiring Eskimos at Point Barrow in the spring of 1946. In June 1946, thirty-five Eskimos were hired. Later in the summer, pressed by the need for help unloading construction material, the number of Natives hired rose to eighty, then dropped to forty-six in autumn, 1946.

In addition, Eskimos were given time off without pay in order to hunt or fish, and subsistence hunting was encouraged since Barrow Natives would have to fall back upon this way of life when the Navy left.

The use of Native labor proved successful. (The success was probably due to the total involvement of the community in wage labor, which left authority patterns and social structures undisturbed.) The Navy then decided to hire Eskimos for more highly skilled jobs, such as operating equipment. They also decided to permit Eskimos to use Navy equipment to improve health and sanitary conditions in the village. Since any improvements, it was reasoned, would help maintain employee health, materials were also provided to allow Eskimos to build better houses.

In conclusion, this study documents one of the few freely successful acculturation contacts, which came about through the thoughtfulness of the commanding officer.

493. Rodahl, Kaare
1963

The Last of the Few. Harper and Row, Publishers, New York.

Rodahl, an authority on Arctic medicine and physiology, became Director of Research at the Arctic Aeromedical Laboratory in Alaska after World War II. His work in Alaska, which primarily involved studies of Eskimo physiology, took him to Kaktovik, St. Lawrence Island, Kotzebue, Anaktuvuk Pass, and the Pribilofs. This book is a popular narrative of Rodahl's experiences in each area, and is filled with information on local economies and subsistence conditions, Native relations with whites, local living conditions, and incidents in everyday village life.

Although details of the author's scientific work are not included, the final chapters provide his conclusions about the direction of Eskimo acculturation. He said that the Eskimo's ability to get along in the Arctic environment depended not on built-in endowments, racial peculiarities, or physiological acclimatization, but rather on his complete cultural adjustment to the environment. Bad effects of acculturation caused a deterioration of the Eskimo condition by disrupting this adjustment. White housing replaced traditional dwellings though they were not adapted to the environment. White diet replaced local food though it was not as nourishing. Education by government teachers was not as effective as that by Native fathers and elders in teaching children to cope with Arctic life; community living and wage-work tended to change and confuse traditional family structure.

494. Rogers, Spencer L.
1940

The Aboriginal Bow and Arrow of North America and Eastern Asia. *American Anthropologist*, Vol. 42, new series, No. 2, Part 1. pp. 255-269.

This article compares Native archery techniques in North America and Asia. Rogers emphasizes the form and construction of bows and arrows, and methods of arrow release, including some information on the northern Eskimo bow and arrow.

495. Romig, Joseph Herman
1923

The "Potlatch" of Alaska Natives. *The Pathfinder of Alaska*, Vol. 5, No. 2. pp. 1-3.

Romig's good description of Lower Kuskokwim Eskimo "potlatching" includes a discussion of concepts related to the whole "potlatch" syndrome. He shows how the Eskimos used names to convey the idea of reincarnation; a newborn child would be named after a deceased relative and treated in all respects as the deceased, even to the point of calling it father or uncle. Romig describes potlatching (an inviting-in feast) in detail and shows how it was an important means of establishing social relationships, practicing tribal traditions, and honoring the dead.

496. Romig, Joseph Herman
1963

Medical Practice in Western Alaska Around 1900. *Alaska Medicine*, Vol. 4, No. 4. pp. 85-87.

The article outlines Romig's medical work in Bethel at the Moravian Church mission. Although it is not particularly useful for ethnographic information, it does note the Eskimo belief that sickness was caused by the anger of some spirit. Disease was treated by shamans who attempted to appease the wrath of the offended spirit.

497. Rosse, Irving C.
1883

The First Landing on Wrangel Island, with Some Remarks on the Northern Inhabitants. *Bulletin of the American Geographical Society of New York.* Vol. 15. pp. 164-215.

This is a short account of the *Corwin*'s 1881 cruise along Alaska's west coast. One section summarizes the Eskimo's physical appearance, diseases, and culture. The information is directly from Rosse's other 1883 reference, which is also annotated in this bibliography.

498. Rosse, Irving C.
1883

Medical and Anthropological Notes on Alaska. In: U.S. Revenue Cutter Service, *Cruise of the Revenue-Steamer Corwin in Alaska and the N.W. Arctic Ocean in 1881, Notes and Memoranda.* United States Government Printing Office, Washington. pp. 5-43.

The information primarily concerns Eskimos and covers common diseases (especially chest and lung infections), epidemics, liquor trade, eye infections (which were numerous), skin diseases, hysteria, and general aspects of the Eskimo culture. The cultural material is general, mostly secondhand, and not restricted to Alaskan Eskimos. It must be carefully culled since the author mixes his opinions with facts.

499. Rossman, Earl
1926

Black Sunlight. Oxford University Press, New York.

Rossman, an English photographer, presents his impressions of life and travel in the Wainwright and Barrow areas in 1922. His book contains scattered observations of Eskimos he lived and hunted with. The information is mostly general.

A few pages describe "Eskimo Habits and Customs," covering the Eskimo spirit of sharing, the supreme position of women in domestic affairs, the wife's support activities to her husband's hunting, and child care. Rossman noted that children were named after the deceased and were "thoroughly spoiled."

500. Rostlund, Erhard
1952

Freshwater Fish and Fishing in Native North America. University of California Publications in Geography, Vol. 9. University of California Press, Berkeley.

In a biological survey of the fishery of North American Natives, Rostlund examines the food value of freshwater fishes, the principal species of the fish resource and their geographic occurrence, the productivity of fresh waters, and aboriginal fishery and fishing methods.

Though Eskimos are peripheral to the discussion, they are included in Chapter 14, which lists historical references to Native fishing methods, artifacts, and customs. The list is subdivided by ethnic and geographic areas. The Alaskan Eskimos are listed with regard to their use of fish nets, weirs and traps, fish spears, fishhooks, as well as their poison, method of fish preservation, and use of partially decayed or fermented fish as food.

501. Roueche, Berton
1966

First Boat to King Island. *New Yorker*, October. pp. 98-139.

The author narrates an umiak voyage from Nome to King Island, which probably took place in 1966. He joined a group of Eskimos who were returning to their home with supplies after a winter on the mainland. This article provides only brief ethnographic information. It does stress that the group followed the decisions of one older man. The women in the party fixed food and set up camp during the several days of travel.

502. Rowley, Graham
1959

Eskimo Yo-Yo. *Arctic Circular*, Vol. 11, No. 4. pp. 74-75.

The author briefly describes a game using a bola type yo-yo. His information is based on 1955 Point Barrow observations.

503. Rubel, Arthur J.
1961

Partnership and Wife-Exchange Among the Eskimo and Aleut of Northern North America. *Anthropological Papers of the University of Alaska*, Vol. 10, No. 1. pp. 59-72.

Rubel's comparative study reviews the literature and suggests that the non-kin institutionalized associations in both Eskimo and Aleut societies were a means by which an individual could expand the scope of his social relations in order to ensure sources of economic and social assistance.

504. Russell, Frank
1898

Explorations in the Far North, Being the Report of an Expedition Under the Auspices of the University of Iowa During the Years 1892, '93, and '94. State University of Iowa, Iowa City.

This report primarily concerns Canadian explorations and inhabitants. Chapter 11 includes a few pages on Eskimo material culture with occasional mention of Herschel Island and Barrow Eskimo items.

505. Saario, Doris J.
Kessel, Brina
1966

Human Ecological Investigations at Kivalina. In: *Environment of the Cape Thompson Region, Alaska*, Norman J. Wilimovsky and John N. Wolfe, eds. U.S. Atomic Energy Commission, Oak Ridge, Tenn. pp. 969-1039.

This work resulted from the Cape Thompson Project Chariot study. The objectives of the investigations were to determine the human ecological balance and the extent to which the local population depended upon natural resources. The study also attempted to determine the species of plants and animals used and the manner and extent of their utilization, and to summarize the values attached to Native subsistence economy and the manner in which these values may affect present and future ecological balance.

The authors describe the physical location and the general environment of Kivalina. They discuss village social structure and the subsistence cycle. Hunting feeds the people, but money is a necessary adjunct to their present mode of life. Cash is obtained sporadically, either through occasional jobs or welfare assistance.

Two churches, the school, and government agencies are major factors in furthering acculturation in Kivalina. In general, many of the traditional values are upheld, but the authors note a growing impingement of the white world on the Eskimo and a subsequent eroding away of old ways with resultant confusion, especially among younger, more educated Eskimos.

506. Sanford, Marian H.
1951
Savoonga — Eskimo Village. *The American Indian*, Vol. 6, No. 2. pp. 37-40.

Sanford describes Savoonga and its economy. The village was founded in 1914 by several Eskimo families chosen to herd reindeer.

507. Satterthwait, Leonn
1972
Material Culture Borrowing Among the Chainukagamiut: Seminal Considerations. In: *Modern Alaskan Native Material Culture*, Wendell Oswalt, ed. University of Alaska Museum, Fairbanks. pp. 21-34.

Satterthwait identifies major variables relevant to an explanation of material culture borrowing (need, opportunity, and appreciation), based on fieldwork done in 1970 in Chefornak and Kipnuk.

508. Sauer, Martin
1802
An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia for Ascertaining the Degrees of Latitude and Longitude of the Mouth of the River Kovima; of the Whole Coast of the Tshutski, to East Cape; and of the Islands in the Eastern Ocean, Stretching to the American Coast, Performed by Commodore Joseph Billings, in the Years 1785 . . . 1794. T. Cadell and W. Davies, London.

Appointed by Catherine II, Joseph Billings commanded the expedition to northeastern Russia and the Bering Sea. The text of the expedition's journal was largely written by Martin Sauer, secretary for the expedition, and provides some early observations of the Kodiak Eskimos. The notes cover Native attempts to appease spirits, their capture of slaves, construction of dwellings, dances, lack of marriage ceremony, burial of the dead, and subsistence. Sauer indicated the Kodiaks were frequently involved in warfare and were culturally similar to the Aleuts.

509. Schanz, Alfred B.
1893
The Fourth or Nushagak District. In: Robert P. Porter, *Report on Population and Resources of Alaska at the Eleventh Census: 1890.* Department of the Interior, Census Office. United States Government Printing Office, Washington. pp. 91-97.

As part of Porter's 1890 Alaska census, Schanz presents a village-by-village survey of the Bristol Bay area and provides a page of ethnographic notes on the area's Eskimos. He felt that the Natives were "extremely primitive," giving the impression of extreme poverty, though they were splendid hunters and could obtain an adequate food supply. He also described a high degree of intervillage participation in winter, gift-giving "dance festivals," and documented that, by the 1890s, these Eskimos had adopted much white material culture including stoves, cooking utensils, clothing, and food.

510. Schwalbe, Anna Buxbaum 1951	**Dayspring on the Kuskokwim.** Moravian Press, Bethlehem, Pa.

This is an informal history of Moravian missionary work along the lower Kuskokwim River, filled with the author's own experiences and oriented toward her own spiritual ideals. Schwalbe provides historical contact information, settlement descriptions, and scattered stories about Eskimos, especially about their involvement in the newly introduced Moravian religion. She is especially concerned with the church overcoming shamanistic resistance and the importance of indigenous religious assistance to church work. Factual ethnographic information is spotty and uneven.

511. Schwatka, Frederick 1885	**Report of a Military Reconnaissance in Alaska Made in 1883.** Senate Document No. 2, 48th Congress, 2nd Session. United States Printing Office, Washington. (Also printed in: U.S. Congress, Senate Committee on Military Affairs, *Compilation of Narratives of Explorations in Alaska.* Senate, 56th Congress, 1st Session, Report No. 1023. United States Government Printing Office, Washington. 1900.)

In this official report, Schwatka compiled general firsthand information on the major Alaskan Native tribes. One section includes several pages on Eskimos. The author describes the easy-going Eskimo temperament, and local variations in their physical appearance, material culture, and means of subsistence.

512. Schwatka, Frederick 1898	**Along Alaska's Great River.** George M. Hill Company, Chicago. (First printed in 1885 and later reprinted under the title *A Summer in Alaska.*)

Schwatka's narrative concerns the Alaska Military Reconnaissance of 1883, which traveled up the inland passage, over the Chilkoot Pass, and down the Yukon River to its mouth. The journal contains only brief descriptions of Eskimo living conditions, boats, and dogs around Andreavsky and St. Michael.

513. Scott, Edward Marion 1956	**Nutrition of Alaskan Eskimos.** *Nutrition Reviews,* Vol. 14, No. 1. pp. 1-3.

Scott discusses traditional Eskimo diets, dividing them into three types: (1) Arctic and Bering Sea coasts, based on seal, walrus, and whale; (2) southwest and central Alaska, based on fish; and (3) inland, based on caribou. He then considers changes in diet and caloric intake that occurred as the Eskimos changed to the white man's diet. Scott says that presently (1956), there are no Eskimos in Alaska who have subsisted wholly on traditional Native diets. The supply of Native foods may now be inadequate for the growing and consolidating village populations, and most Eskimos use European foods to some degree. Because of the Eskimo's low income and the low percentage (21) of food-producing and wage-earning people in the population, first choices of supplementary European foods are limited to cheaper sources of calories (cereal and sugar). This may have immediate and long-range nutritional effects on Native health.

514. Seemann, Berthold Carl
1853

Narrative of the Voyage of H.M.S. *Herald* During the Years 1845-51, Under the Command of Captain Henry Kellett . . . Being a Circumnavigation of the Globe, and Three Cruises to the Arctic Regions in Search of Sir John Franklin. Reeve, London. (2 vols.)

Seemann, a naturalist aboard the *Herald*, took detailed notes on the Alaska north coast and Kotzebue Sound flora, fauna, and inhabitants. Chapter 2 of Volume 2 is devoted to Eskimo culture. It describes their physique and physical features, clothing, weapons, diet (consisting of wild game, seal, whale, and walrus), boats, sleds, houses (which were similar to those of the Eastern Eskimos), village dance house, and social organization. Seemann characterized Native political organization as a combination of loose monarchical and republican ties connecting villages. Village chiefs had limited power and bands were fluid, traveling particularly long distances to trade. Marriage was a simple ceremony involving the exchange of clothing. Sometimes polygamous relationships were formed.

Other notes on the Eskimos concern their subsistence, living conditions, dancing, songs, power of imitation, vague belief in a future state, and language.

Some of the author's observations are at such variance with those of other observers that they cast some doubt upon his objectivity and accuracy. For example, he reports an absence of infanticide, adoption, and abandonment of the aged, all questionable observations.

515. Seemann, Berthold Carl
1865

On the Anthropology of Western Eskimo Land, and on the Desirability of Further Arctic Research. *Journal of the Anthropological Society of London*, Vol. 3. pp. ccxciv-cccxv.

Seeman's summary of North Alaskan Eskimos is especially useful for its information on material culture. Emphasizing the Native's adaptation to life in an extreme environment, the author covers their use of dogs, their stature and health, dress, housing, boats, and sleds. He lists items in Eskimo subsistence and concludes with brief comments about Eskimo's hospitable character, preference for male children, polygamy, lack of organized religion, and belief in good and evil spirits.

516. Shinen, Marilene
1963

Marriage Customs of the St. Lawrence Island Eskimos. *Anthropologica*, Vol. 5, No. 2. pp. 199-208.

This work considers various aspects of marriage and sexuality on St. Lawrence Island. St. Lawrence has two permanent villages, Gambell and Savoonga, numbering approximately

375 and 350 persons, respectively. In 1963 only two white families were living on the island.

Shinen found most young people were permitted to choose their own mate. However, the consent of the parents and the oldest living member of the clan is sought. Following the consent of the elders, a gift-giving ceremony is performed to solemnize the betrothal. Betrothal is considered as binding as marriage.

After he is betrothed, the boy must begin his period of groomwork for the girl's family. By resolution of the village council this must not exceed one year. Immediately after marriage, residence is matri-local. Eventually the couple takes up neo-local residence, but their new home is usually quite close to the boy's home.

Some problems with sexual promiscuity and illegitimate children were noted. They resulted partly from the influence of army personnel and partly as an expression of defiance against the wishes of the older people.

517. Simpson, John 1875	**Observations on the Western Eskimo and the Country They Inhabit.** *Arctic Geography and Ethnology*, (no volume number). pp. 233-275.

Simpson came to Point Barrow on the British ship *Clover*. His is the first account of the Point Barrow Eskimos.

The Barrow Eskimos were mainly sea mammal hunters, living on walrus and four kinds of seals. They also hunted polar bear and land animals and fished. When Simpson met them, their numbers had already been depleted by famine and influenza. He describes their physical appearance, mentioning labrets and tattooing, and describes their clothing in detail.

Simpson describes some Eskimo social structure, touching on marriage customs and relations between the sexes. He also speaks of child care. He mentions travel by dogsled and notes that groups of Barrow Eskimos visit Barter Island and Point Hope in the winter using stars to guide them.

Though relations between Europeans and Eskimos were not overly difficult, Simpson notes some gratuitous violence was offered by Eskimos.

518. Simpson, Ruth D. 1948	**Eskimo Art in Ivory.** *Masterkey*, Vol. 22. pp. 183-188.

Simpson discusses ivory carving, noting the frequent integration of utilitarian and esthetic elements.

519. Simpson, Thomas 1843	**Narrative of the Discoveries on the North Coast of America; Effected by the Officers of the Hudson's Bay Company During the Years 1836-1839.** Richard Bentley, London.

Among the journals in this volume, one narrative about travel from the Mackenzie River to Barrow provides occasional description of the coastal Eskimos, including their housing and canoes, the men's tattoos, and objects that the Eskimos obtained in trade.
(Additional note in Addenda, page B-2)

520. Smith, Glenn 1967	**Education for the Natives of Alaska: The Work of the United States Bureau of Education, 1884-1931.** *Journal of the West*, Vol. 6, No. 3. pp. 440-450.

This concise summary of government education policies in Alaska gives particular attention to Sheldon Jackson's influence and to the introduction of reindeer.

521. Smith, Middleton
1902

Superstitions of the Eskimo. In: *The White World*, ed. by Rudolf Kersting. Lewis, Scribner and Company, New York. pp. 113-130.

The first half of this article outlines Barrow Eskimo population estimates, physical anthropology, and subsistence base. The remainder concerns the Eskimo's industrious and honest character, public dances, ethnic cures, and shamanism techniques. The author observed the Eskimos during the U.S. National Museum's Point Barrow Expedition in 1881-83. His observations are quite limited in their insight and not detailed.

Smith states that the Eskimos were essentially friendly, kind to children, and nonviolent. They had numerous taboos and fears of spirits, and enjoyed "tricking" people by sharp trading practices. Smith also notes some "friendly" deceit and lying to strangers.

522. Smith, N. Leighton
1937

Eskimos Hunt Whales Ceremoniously. *Alaska Sportsman*, Vol. 3, No. 10. pp. 16-18.

Smith's detailed exposition of bow-head whale hunting by St. Lawrence Island Eskimos includes associated superstitions, butchering procedure, and distribution of whale meat.

523. Smith, Valene
1966

Kotzebue: A Modern Alaskan Eskimo Community. Unpublished Ph.D. Dissertation, University of Utah, Salt Lake City, Utah.

Smith first summarizes aboriginal Kotzebue culture, drawing on Giddings, Van Stone, and others for background information, then concentrates on modern Kotzebue culture.

In the mid-1960s, Kotzebue had 2,000 residents and an estimated 5,000 tourists per year. The cost of living was about twice that of the lower states, and no Eskimo family entirely depended on a subsistence economy. Smith reviews both the number of jobs available and the number of Kotzebue Eskimos holding these jobs.

Most Kotzebue families considered themselves an independent unit and attempted neo-local residence. Kinship ties were weak. Kinship was only remembered when an Eskimo was looking for a place in town to visit. Thirty-five percent of the Eskimo children were adopted and 15 percent were born out of wedlock, with no social stigma attached.

From 1960 through 1965, seventy Eskimo families from outlying areas moved into Kotzebue, primarily being attracted by medical facilities. This influx created some tensions and no one man had enough support to act as representative leader for all the Eskimos in Kotzebue. Generally, the Kotzebue Eskimos were suspicious of outsiders and unsure of what functions the various government agencies performed. There was much contrast between Eskimo and white ways of life, and few intermarriages. English was widely spoken in place of the Native language.

Nearly 50 percent of the Kotzebue Eskimos were under twenty years old and most had a low level of education. Few young people attended church or participated in community activities. Though many had gone "outside," the majority had returned for various reasons.

The author especially notes that the formidable local jealousies prevented any organized Eskimo political action locally.

524. Snell, Roy J.
1926
Eskimo Legends. Little, Brown, and Company, Boston.

Snell presents the following myths but includes no collection details.

The Boy Who Brought the Light
The Man Who Found Bird Land
The Giant of the Sea
The First Doll
The Strong Brother
The First Good Cry
The Men on the Earth Get Into Trouble
The Man of the North
Ootinna and the Man of the North
The Story of Armless, the Fish-Boy
The Woman Who Made Two Lakes
The Last of the Thunderbirds
The Strange People of Nuglesock
A Visit to the Moon
The Old Man of the Volcano
Azazruk and the Man-in-the-Moon
The Boy Who Became a Walrus
Puzwuk, the Orphan Boy, and the Starving Time

525. Snow, W.P.
1867
Russian America. *Hours at Home*, Vol. 5, July. pp. 254-664.

After general geographic description of the northwestern coast of Alaska, Snow presents general Eskimo ethnographic information covering stature, housing, dress, subsistence, and social life. It is unclear whether the material is based on the author's own experiences or on the accounts of white seamen and traders. The author was impressed by Eskimo friendliness and ingenuity and by the high level of intelligence of Eskimo women. He also discusses musical interests, sexual promiscuity, and adoption as well as extended breast feeding of infants, abandonment of aged, superstitiousness and cosmological beliefs.

526. Solby, Regitze Margrethe
1969-70
The Eskimo Animal Cult. *Folk*, Vol. 11-12. pp. 43-78.

The author lists game animal taboos, observances, and superstitions from all Eskimo areas. She obtained Alaska Eskimo information from Giddings, Hawkes, and Lantis. According to her account, Eskimo life was ridden with taboos. Most explanations for failure in hunting were related to taboo breaking. Sexual intercourse and women in general were felt to be dangerous to hunters, and therefore were subject to a complex taboo system. Also, certain animals could be taken only in limited quantities, and special ceremonies and restrictions surrounded whaling and sea mammal hunting.

The author discusses in detail the general dimensions of magical thought in relation to the killing and disposing of animals, including some discussion of the relationship of such beliefs to shamanism. The work provides a good general overview of the subject.

527. Solecki, Ralph S.
1950

New Data on the Inland Eskimo of Northern Alaska. *Journal of the Washington Academy of Sciences*, Vol. 40, No. 5. pp. 137-157.

This work is based on information gathered during a geological survey made in the Brooks Range in summer 1949. It is mainly an archeological report, but also contains some material on the Nunamiut, especially those around Naval Petroleum Reserve No. 4. These Eskimos served as middlemen for trade between the Kobuk-Noatak people and the Eskimos at Barrow and along the Colville River. The author notes there were six major trails through the Brooks Range—at Howard, Survey, and Anaktuvuk passes in the east and at three other spots in the west.

The inland Eskimos were large people. Many were over six feet tall, and were physically more similar to the Indians than to the Eskimos living on the coast.

Solecki describes some aspects of material culture and also discusses change. In speaking of change he says, among other things, that the Eskimo has specialized in meeting the demands of his environment and is thus unable to adapt quickly to sudden changes. The Eskimo is unable to compete with the white man in part because he does not understand white laws, which the government and prospectors often use against him.

Solecki feels that there should be minimal interference with the old culture because of its importance to the individual.

528. Sonnenfeld, Joseph
1957

Changes in Subsistence Among the Barrow Eskimos. Ph.D. dissertation, Johns Hopkins University, Baltimore.

In this extensive report, Sonnenfeld reports on changes in the traditional economy and material culture of north Alaskan Eskimos.

529. Sonnenfeld, Joseph
1959

An Arctic Reindeer Industry: Growth and Decline. *Geographical Review*, Vol. 49, No. 1. pp. 76-94.

This summarizes the history of the reindeer industry on the north coast of Alaska, around Barrow and Wainwright. Sonnenfeld traces the introduction of the reindeer, the rise of the herds and then their decline through poor herding practices.

Reindeer herding among Alaskan Eskimos failed for several reasons. In part, failure was due to the reluctance of coastal Eskimos to leave their settlements to follow the herds. When herding was first introduced, the lowering prices of furs and the novelty and prestige of reindeer ownership promoted some enthusiasm for herding among the Eskimos. When the novelty wore off and other sources of income became available, the Eskimos gave up herding. Also, there was no real market for the deer, and the Eskimos wanted white man's food and goods. They were not content to live entirely off the herds.

530. Speck, Frank Gouldsmith
1928

Land Ownership Among Hunting Peoples in Primitive America and the World's Marginal Areas. International Congress of Americanists, 22nd Session, Vol. 2. pp. 323-332.

Speck's early cross-cultural study refutes the then commonly held belief that hunting and gathering societies had no rules regarding land boundaries and land inheritance. The Eskimos of Barrow are included as part of his cross-cultural sample.

531. Spencer, Marietta
1954

The Child in the Contemporary Culture of the Barrow Eskimo. *Proceedings of the Alaskan Science Conference*, 1952. Vol. 3. pp. 130-132.

Among the Barrow Eskimos, children were raised to be useful members of the family and functioning members of the economic unit. Child rearing tended to be mild, with lenient weaning practices, loose sleeping schedules and easy attitudes toward eating and toilet habits.

Spencer found that the young people were not learning the skills of the old culture, except boys still spent a great deal of time hunting. The submissiveness valued by the older culture was being de-emphasized to a certain extent, and parents were advising their children to be aggressive in some circumstances. Older people were still respected.

Familial bonds and the kin system were still strong in Barrow. Spencer felt that as long as these endured the people would be able to adapt to the new culture without too much harm being done, but if and when kin bonds were disrupted, the culture would probably undergo radical change.

532. Spencer, Marietta
1954

Forms of Cooperation in the Culture of the Barrow Eskimo. *Proceedings of the Alaskan Science Conference*, 1952. Vol. 3. pp. 128-130.

Kinship, the extended family, reciprocal obligations and cooperation between kin cutting across village lines formed the basis of Barrow society. Spencer found that the old concept of the whaling crew member and whaling crew obligations still carried over in extra-kin obligations. She surmised that, as long as the kinship bonds held, the Barrow Eskimos would not fall into the disorganization characterizing other peoples who have undergone radical acculturation.

533. Spencer, Robert F.
1953

The Hunted and the Hunters. *Pacific Discovery*, Vol. 6, No. 3. pp. 22-27.

In this overview of Eskimo society, Spencer characterizes it as "a complex system of interrelationships between individuals, resulting in an elaborated series of cooperative patterns both within and without a highly evolved family system." The society operates under a complex religious system, involving extensive ritual and ceremony, geared toward magical means of facing the stark arctic environment.

The author describes the Eskimos of Barrow in particular. Their community life has not been significantly altered by white contact. Cooperative living patterns from the past are still retained and the extended family with its system of sharing and reciprocal obligations between kin, remains intact. Whale and seal continue to be the preferred foods and though Eskimos have entered a cash economy, their subsistence activity revolves around hunting.

534. Spencer, Robert F.
1955

Map Making of the North Alaskan Eskimo. *Minnesota Academy of Science, Proceedings*, Vol. 23. pp. 46-49.

In his description of Eskimo map making, Spencer notes that map construction is unusual among Native groups. It signifies their preoccupation with travel and a necessity for portraying an area accurately so a travel goal can be reached. The North Alaskan Eskimos travelled throughout the Brooks Range northern slopes. Cultural similarities in the area outweighed local differences, and kinship ties cut across all village territorial divisions.

535. Spencer, Robert F. 1958 — **Eskimo Polyandry and Social Organization.** *1956 International Congress of Americanists,* Vol. 32. pp. 539-544.

This is mainly a classification of the concept of polyandry and a discussion of the lack of information on it in the available writings.

Spencer also mentions wife exchange. He comments that the exchange of wives by two men helped cement good relations between the men, and that such exchange might be viewed as mechanisms to extend kin-like ties to non-kin. The children of men who had shared the sexual favors of one woman stood in a special relationship to one another, called "qatangun."

536. Spencer, Robert F. 1959 — **The North Alaskan Eskimo, a Study in Ecology and Society.** Smithsonian Institution, Bureau of American Ethnology Bulletin 171. United States Government Printing Office, Washington.

An extremely valuable Eskimo reference, this 1952-53 study examines patterns of contemporary social behavior among North Alaskan Eskimos and defines changes occurring with the introduction of a cash economy. It presents a detailed survey of the Eskimo's physical environment, language, houses and settlements, family and kinship system, law ways, subsistence activities, life cycle, religious beliefs, and folklore. There are frequent comparisons between the Taremiut (maritime Eskimos) and Nunamiut (inland peoples). Throughout the study, the distinctive aspects of Eskimo culture are attributed strictly to environmental limitations.

The first chapters detail houses and social organization. The Nunamiut used traditional skin houses constructed on frames above ground. Some sod houses were also used in chief winter settlements, but the emphasis in housing was on mobility. The Taremiut, on the other hand, had more elaborate houses. Each house carried the family name and had a distinctive charm. Taremiut villages were more permanent than inland Eskimo villages since their residents did not rely on migrating animal herds for subsistence needs.

The house was the center of activity for the Eskimo nuclear family and close relatives. It was a source of refuge and sanctuary for family members (though the men also had the kashgee). The family in both Nunamiut and Taremiut groups had little formalized social structure. All members worked together and were bound by collective responsibility. Marriage was exogamous with no residence rules, and both marriage and divorce were loosely defined.

The next several chapters deal with property, wealth and establishment of status, partnerships, and kin relationships. Although the Eskimos lacked an elaborate system of legal procedures, they had a strong sense of customary law, based especially on collective responsibility within the family. In describing the Eskimo legal system, the author provides a number of case histories of disputes and settlements.

The interrelationships between economy and society are dealt with at length. Just as it formed the base of their legal system, the Eskimo family forms the base of economic cooperation and subsistence activity. Economy depended upon hunting, however, and effective hunting could only be done in larger groups. Hence one's larger social group was particularly important at hunting times, but always generally important for one's livelihood and accumulation of wealth. The Nunamiut gathered in larger groups for communal caribou hunts, although these Eskimos lived in small groups of nuclear families during much of the year. The Taremiut maintained more stable villages centered around whale crews. Though subsistence work was communal, property was generally not communal in a group larger than the nuclear family. Within the family, some property was communal and other was personal according to one's age, sex, and social position.

Outside the community and family hunting associations, Eskimos entered voluntary relationships or partnerships. Though these were basically economic, they also had social implications. Trade partnerships, women's partnerships, and some hunting partnerships all extended beyond the family, widening its circle of friends, responsibilities, and sources of aid. The trade partnership bound families together by the mutual exchange of important goods. All partnerships yielded a balance of benefits for both parties. The Messenger Feast, discussed at length, was a particularly important economic exchange providing opportunities to establish and renew social relationships. Sex involvement and adoption of children were other means of expanding permanent relationships outside the family and community.

Child socialization is not designed to produce marked individualism, but instead a freedom of choice balanced by meaningful integration into the family system, and cooperative communal living. Pregnancy and birth were surrounded by taboos and prohibitions. The parturient female was considered potentially dangerous to herself and to the community. During infancy, the child was kept close to its mother, who carried it in her parka when she went outside. The mother always quickly satisfied the child's wants. Children generally did not receive routine or rigorous training. As they grew older, they were taught to depend on their own resources, but never to the degree that it would isolate them from society.

Religious activities centered on the use of songs, charms, and names in shamanism and in subsistence ceremonies aimed to control daily situations and to determine the unknown. Central to religious behavior were cults associated with caribou for the inland Eskimos and whales for the marine Eskimos. Both types of cults incorporated ways to avoid offending the animals, so important to livelihood. Shamanism is described with examples of the shaman's functions, especially healing.

The remaining chapters deal with subsistence and the important economic influences along Alaska's north coast such as whaling, missionization, and trade. White influences particularly affected Eskimo material culture, economic organization, and religious organization, which responded to missionary pressures to stabilize and legalize marriage, use new burial practices, become active in church organizations, and reduce the role of shamanism.

The collection of mythology includes:

Folktales:

- The Creation
- The Origin of Light
- The Magic Lamp
- The Spider
- Nakkayaq and His Sister
- The Headband
- The Wolf Boy
- The Story of Qaaweiuq
- Kayaktuq, the Red Fox
- The Blind Man and the Loon
- The Tale of Maxwonaw
- The Giant
- The Poor Boy and the Two Umealit
- The Woman Who Mistreated the Caribou
- The Worm
- The Dog Wife
- The Man Who Married the Polar Bear Woman

The Kukuweaq (Ten-Legged Polar Bear)
The Three Eskimo Kings
A Hero Tale

Children's Stories:
The Mouse
Little Black Raven
The Raven.

537. Spencer, Robert F.
1972
The Social Composition of the North Alaskan Whaling Crew. *Proceedings of the American Ethnological Society*, 1971, Supplement. Lee Guemple, ed. pp. 110-120.

Considering that the basic social focus of the north Alaskan Eskimo culture lay in kinship relations, Spencer discusses other alliance mechanisms. Unrelated people or strangers were objects of hostility in foreign territory. Other than through marriage, they could achieve alliance and a cooperative relationship by a partnership, which involved mutual obligations and expectations. To exemplify the mechanics of such a partnership, Spencer details the structure and cooperation in a whaling crew.

538. Spencer, Robert F.
Carter, W.K.
1954
The Blind Man and the Loon: Barrow Eskimo Variants. *Journal of American Folklore*, Vol. 47. pp. 65-72.

The authors present three versions of this tale collected at Barrow in 1952. They discuss variations of the tale as told in other Eskimo areas.

539. Spink, John
1969
Historic Eskimo Awareness of Past Changes in Sea Level. *Musk-Ox*, No. 5. pp. 37-40.

Spink presents texts of two myths, which he believes reflect an awareness of changing sea levels. The myths were collected by E.W. Nelson in St. Michael in the 1890s.

540. Spiro, Melford E.
1965
A Typology of Social Structure and the Patterning of Social Institutions: A Cross-Cultural Study. *American Anthropologist*, Vol. 67, new series, No. 5, Part 1. pp. 1097-1119.

Spiro constructs an empirically based typology of social structure to explore the effects of economy, settlement patterns, family structure, social stratification, and political organization on social patterning. The Nunivak Eskimos were among the sixty societies used in this study of methodology.

541. Stefansson, Evelyn
1945
Within the Circle, Portrait of the Arctic. Charles Scribner's Sons, New York.

This overview of northern life touches briefly on many polar societies. Two chapters provide very general information on Point Hope's prehistoric and present-day Eskimo life. The study is broadly comparative and descriptive with little discernible theoretical focus. It has many good photographs.

542. Stefansson, Evelyn 1973 — **Here Is Alaska.** Charles Scribner's Sons, New York. (First published in 1943.)

Stefansson presents an overview of Alaska, its people, economy, and history, including very general information about Eskimo living conditions, livelihood, and integration into white society.

543. Stefansson, Vilhjalmur 1909 — **Eskimo Trade Jargon of Herschel Island.** *American Anthropologist,* Vol. 11, new series, No. 2. pp. 217-232.

The author discusses and lists trade-related words used along the north coast between Barrow and the Mackenzie delta by English- and Eskimo-speaking people.

544. Stefansson, Vilhjalmur 1909 — **Northern Alaska in Winter.** *Bulletin of the American Geographical Society,* Vol. 41, No. 10. pp. 601-610.

Although he primarily describes physical features, vegetation, and climate of the north, Stefansson also comments on Eskimo subsistence trends in the early 1900s: The Eskimos have been "starved from the inland by the disappearance of caribou and attracted to the coast by trading opportunities, missionary bounty and abundance of food in the sea." (Locations and size estimates are given for Arctic coastal groups in 1909.) Stefansson generally discusses white influences on the Eskimo way of life. Specifically, he notes goods the Natives sought in trade and defines a continuum of successively higher degrees of "civilization" from east to west.

545. Stefansson, Vilhjalmur 1912 — **The Eskimo and Civilization.** *American Museum Journal,* Vol. 12. pp. 195-204.

Stefansson feels that most of the population of Barrow in the first decade of the twentieth century was immigrant. He states that only three individuals in Barrow and Cape Smythe were from the original Cape Smythe tribe, and the rest were descendents of inland Eskimos.

He states that the introduction of civilization, whether by missionaries or by whalers, disrupts aboriginal culture. Diseases are brought in, and alien forms of housing and diet help encourage and contribute to poor health. He fears that if whites give things to Eskimos, they will encourage the Eskimos to become completely dependent and unable to do things for themselves.

546. Stefansson, Vilhjalmur 1913 — **My Life with the Eskimo.** MacMillan Company, New York.

Stefansson's experience as an anthropologist and Arctic explorer is extensive, and his accounts of Eskimo life and culture are generally very informative and non-romantic. This account is a basic work on the Eskimos.

Stefansson narrates his travels in northern Canada and Alaska beginning in 1906. Primarily referring to the Canadian Eskimo, he also provides much information and many observations on Alaskan Eskimos at Barrow, Colville River, and Flaxman Island. Alaska information, scattered throughout the account, frequently includes material on local subsistence, hunting methods, and acculturation influences as reflected in Eskimo material culture. Missionary, trader, and whaler influences on the Barrow Natives are discussed at length.

Stefansson notes in some detail the wealth of taboos and superstitions that encumbered Eskimo life and the inflexibility of Eskimo adaptation to the constantly shifting population of land mammals which created great hardships for Eskimos. He details several very improvident occasions of Eskimo hunting in which more game was killed than could be used, but little provision was made for transporting it.

In discussing Eskimo health, Stefansson suggests that high tuberculosis rates resulted from Eskimos adapting to frame houses, which were hard to heat and poorly ventilated. Adaptation to Euro-American standards of modesty was equally deleterious to Native health.

Stefansson found the Eskimos did not abstract principles which they could apply to various other problems, but instead relied on intimate knowledge of each situation. For instance, an Eskimo strived for full knowledge of an area to avoid getting lost while hunting rather than learning to guide by stars, etc. The author denied any "primitive instinctual" competence in hunting, but he did see that certain competences were well developed among Eskimos, such as how to survive a storm.

The Eskimo fear of strangers is well documented. Any stranger was viewed as a potential killer, and a peaceful greeting included the information, "I have no knife." Eskimos generally showed an unwillingness to intrude on others. (Along this line, Stefansson discussed the absence of Eskimo law and thus the absence of any solution to the accompanying problem of blood feuds which inevitably followed the killing of an impossible bully.)

Stefansson noted that some Eskimos easily adopted Christianity as a replacement for shamanism. The Eskimos tended toward magical thinking, seeing all phenomena as supernatural, and they assumed that magic always worked. As a result of their belief in magic, the Eskimos were unimpressed with the author's rifle and binoculars. In addition, Stefansson attributes typical Eskimo kindness to children as the fearful result of their belief in soul migration.

547. Stefansson, Vilhjalmur 1913	On Christianizing the Eskimos. *Harper's Magazine*, Vol. 127. pp. 672-682.

Stefansson presents an interesting, historically useful discussion of the north Alaskan Eskimo's adoption of Christian customs. Eskimos generally associated missionaries with shamans, and they considered God a very powerful, efficient shaman. The shaman's primary power was his ability to influence the spirits which controlled the universe. Thus, appeasing the shaman (God) could be especially beneficial to subsistence activities.

548. Stefansson, Vilhjalmur 1914	Prehistoric and Present Commerce Among the Arctic Coast Eskimo. *Canada Geological Survey Museum Bulletin No. 6*, Anthropological Series No. 3. pp. 1-29.

Stefansson generally discusses three factors determining the character of trade throughout Eskimo areas: geographic conditions along the coast and inland trade routes, natural resources in different Eskimo areas, and distribution and degree of Eskimo friendship ties.

549. Stefansson, Vilhjalmur 1920 — **Temperature Factor in Determining the Age of Maturity Among the Eskimos.** *Journal of the American Medical Association*, Vol. 75, No. 10. pp. 669-670.

Stefansson considers the Eskimos exceptions to the rule that age of maturity increases as one goes north into colder climates. A possible explanation may involve the warm Eskimo clothing and hot temperatures kept within winter houses, producing warmth characteristic of a tropical living condition.

550. Stefansson, Vilhjalmur 1922 — **Hunters of the Great North.** Harcourt, Brace, and Company, New York.

Stefansson recounts his experiences among Eskimos of the Mackenzie delta region and north Alaska during the Leffingwell-Mekkelsen Expedition of 1906-07. He provides information throughout the account on Herschel, Flaxman, and Mackenzie delta Eskimos. All these people intermingled, moving throughout the entire coastal area. Stefansson's reflections give a good characterization of northern Eskimo life, including details of Native subsistence, trapping, hunting, diet, clothing, housing, and the daily unorganized schedule. The author introduces historical information at random, particularly noting the influences of whalers such as teaching the Herschel Eskimos to like sugar, bread, and fruit which the seamen could then trade for meat and skins.

The book ends with three unrelated stories about caribou, seal, and polar bear hunting, which provide additional information on Eskimo hunting techniques.

551. Stefansson, Valhjalmur 1927 — **The Friendly Arctic, the Story of Five Years in Polar Regions.** MacMillan Company, New York.

This detailed narrative concerns the author's 1913-18 Canadian Arctic Expedition, which carried out anthropological and biological investigations in the Beaufort Sea and northern Canada. The ethnographic material primarily concerns Canadian Eskimos. Chapter 8, however, includes observations on Barrow Eskimos, particularly on Eskimo house and body temperatures and their relation to the age of maturity of Eskimo women. Stefansson noted that the age averaged higher in 1913 than 10 years before and he related the change to ill-adapted new housing and scarcer fuel supplies, assuming age of maturity was partly a function of body temperature.

552. Stefansson, Vilhjalmur 1931 — **The Eskimo Word "Iglu."** *Science*, Vol. 73, new series. pp. 285-286.

Stefansson briefly defines the commonly used word "iglu" as a more or less permanent shelter for men or animals.

553. Stefansson, Vilhjalmur 1956 — **Causes of Eskimo Birth-Rate Increase.** *Nature*, Vol. 178. p. 1132.

Stefansson relates adoption of white man's diet and practice of early weaning of babies to an increase in birth rate among the Point Barrow Eskimos.

554. Stefansson, Vilhjalmur
1958
Eskimo Longevity in Northern Alaska. *Science*, Vol. 127. pp. 16-19.

Stefansson suggests that longevity was common among north Alaskan Eskimos before white contact, and that statistics to the contrary since contact indicate results of European-introduced diseases such as measles and tuberculosis. He feels the people were formerly much larger and stronger than they were usually said to be, and concludes that a diet of much raw and slightly cooked meat helped keep individuals in good physical health over long periods of time.

He includes other selected information on north Alaskan Eskimos in this article.

555. Stockton, Charles H.
1890
The Arctic Cruise of the U.S.S. *Thetis* in the Summer and Autumn of 1889. *National Geographic Magazine*, Vol. 2, No. 3. pp. 171-198.

Stockton's account includes some ethnographic information concerning the Point Hope Eskimos, including a myth and description of their stature, health, and tattooing.

556. Stoney, George M.
1900
Naval Explorations in Alaska. U.S. Naval Institute, Annapolis, Maryland.

This is the official record of Lt. Stoney's explorations between 1884 and 1886 in the Kobuk River region. Much of the work includes physical descriptions of the land and the living conditions of the navy men. There was evidently not a great deal of contact with Natives, but some accounts of the inland Eskimos are given.

Stoney found that by 1885 the northern Eskimos he contacted had either traded extensively with the white men or had obtained trade goods through the Russians. Groups of Natives lived in small, isolated bands on the Kobuk, Noatak, Selawik and Colville rivers, and came together for feasts and trading purposes.

For future research, Stoney mentions Native trade trails, coal outcroppings, a jade-bearing mountain, and mammoth remains which the Natives found along the Ikpikpuk River.

557. Stuck, Hudson
1915
Ten Thousand Miles with a Dog Sled. Charles Scribner's Sons, New York. (First printed in 1914.)

Stuck's narrative concerns his 1905-13 travels in interior Alaska for the Episcopal Mission. The account, primarily useful as an Athabascan reference, does describe several Eskimo villages, particularly in the Kobuk area. Stuck observed the Eskimos' widely varied physical appearance, crowded housing, and their industrious, "light-hearted" nature as compared to the Indians. He also commented on the Eskimo's total abstinence from whiskey, a habit first promoted by the California Society of Friends. Generally the information on Natives is superficial as ethnography.

558. Swanton, John R.
1952
The Indian Tribes of North America. Smithsonian Institution, Bureau of American Ethnology, Bulletin 145. United States Government Printing Office, Washington.

A basic reference on North American Indians. The tribes (including the Eskimos) are arranged geographically and listed alphabetically within each area. Information in outline form includes local group locations, linguistic connection to major linguistic stocks, intra-tribal divisions, contact history, and population numbers.

559. Taber, Richard D.
1958
Eskimo Hunters. *Pacific Discovery*, Vol. 7, No. 3, pp. 18-21; No. 4, pp. 7-10; No. 5, pp. 10-13.

The articles, concerning hunters and the importance of hunting at Wainwright, show that hunting remains (1956) a strong factor in acquiring prestige and providing subsistence means. Taber discusses techniques of hunting whales, eider ducks, ptarmigan, black brants, seals, walrus, caribou, fox, and polar bears.

560. Taggart, Harold F.
1954
Journal of William H. Ennis. *California Historical Quarterly*, Vol. 33, No. 1, pp. 1-11; No. 2, pp. 147-168.

Ennis was a member of the Russian-American Telegraph Exploring Expedition of the 1860s, which explored the Bering coast and Yukon valley. One entry in the journal notes presented here was written in Unalakleet and includes description of a "ten-year festival," an extensive gift-giving and dancing Eskimo ceremony. Quoting from Zagoskin, who saw the same ceremony in 1842, Ennis tells how the Natives prepared for the "great festival" by the custom of "Drowning little Bladders in the Sea," in honor of the Sea Spirit.

561. Taylor, Kenneth I.
1966
A Demographic Study of Karluk, Kodiak Island, Alaska, 1962-1964. *Arctic Anthropology*, Vol. 3, No. 2. pp. 211-240.

Detailed demographic information on this small village with a greatly hybridized Eskimo population indicates that in the early 1960s:

- Village population consisted of substantially more males than females.
- Fecundity rate of village women was high; fertility ratio was very high.
- There was a large unproductive segment of unmarried males.
- Birthrate was not high.
- Mortality was very high up to age five, but low after that.
- Total population was declining.

562. Teague, Michael
1966
The Poorest Americans. *Geographical Magazine*, Vol. 39, No. 1. pp. 52-59.

Teague briefly describes the present living conditions and economy of the Hooper Bay Eskimos. The article consists largely of pictures.

563. Thomas, Theodore K.
1962
Four Whales for Tigara. *Alaska Sportsman*, Vol. 28, No. 5. pp. 8-10, 40-41.

Thomas, an Episcopal missionary stationed at Point Hope, describes whale hunting with Eskimos in 1924. His list of equipment used in the hunt is useful ethnographic information.

564. Thompson, Dorothy Tostlebe
1953
The Eskimo Woman of Nome, Alaska, and Her Changing Role and Status. *Proceedings of the Alaskan Science Conference*, 1951. Vol. 2. pp. 251-255.

This is one of the few accounts of Native life in this area at that time. It contains an account of the slowly changing situation of the Eskimo woman, formerly wife, keeper of the household and sewer of skins, then waitress, clerk and secretary. Though not a theoretical article, its information is difficult to find elsewhere.

565. Thornton, Harrison Robertson
1931
Among the Eskimos of Wales, Alaska, 1890-93. John Hopkins Press, Baltimore.

The author discusses the climate and gives a physical description of the area around Wales. He cites 1890 census data indicating the village population consisted of 539: 135 adult males, 172 adult females, 149 male children, and 83 female children.

The work contains much general information on the Eskimo life cycle, but the material is often difficult to evaluate because of the extremely ethnocentric manner in which it is presented.

566. Tiffany, Warren
1966
Education in Northwest Alaska. Bureau of Indian Affairs. State of Alaska, Juneau.

This is a fairly good, but elementary, historical description of education in Alaska from the Russian era to the present. Tiffany includes excerpts of letters sent from various schools in the early days, and concludes with a fairly extensive, but nonselective, bibliography on Alaska and education.

567. Tompkins, Stuart R.
1955
After Bering: Mapping the North Pacific. *British Columbia Historical Quarterly*, Vol. 19, No. 1 and 2. pp. 1-55.

Tompkins succinctly surveys the year-by-year Russian, British, American, and Spanish explorations in the northern Pacific from 1743 to 1795. The article is a useful tool for tracing history of European contact along Alaska's coast.

568. U.S. Bureau of Indian Affairs
1968
Indians, Eskimos and Aleuts of Alaska. U.S. Department of the Interior, Bureau of Indian Affairs, United States Government Printing Office, Washington. (First printed in 1957, and later revised.)

This brochure briefly outlines geographic distribution, historical background, and socioeconomic conditions of Alaskan Natives. It also summarizes Bureau programs for Natives.

569. U.S. Congress, House
Committee
on Interior and
Insular Affairs
1953

Report with Respect to the House Resolution Authorizing the Committee on Interior and Insular Affairs to Conduct an Investigation of the Bureau of Indian Affairs. House of Representatives, Report No. 2503, 82nd Congress, 2nd Session. United States Government Printing Office, Washington.

This large volume contains the BIA's report on its activities and operations in reference to its study of Native groups to determine their qualifications for management of their own affairs and legal rights. The bulk of the report (pages 133-1594) is Appendix 2, "Compilation of Material Relating to the Indians of the United States and the Territory of Alaska, Including Certain Laws and Treaties Affecting Such Indians."

The Alaskan Native information appears on pages 1371-1547 and includes: brief historical, social, and statistical notes on Eskimos, Aleuts, and Indians; information of Native communities having legal relations with the federal government; a collection of village economic surveys; and a number of other documents, claims, and reports concerning Native affairs, The village economic information was collected in the late 1930s and in the 1940s.

570. U.S. Congress, Senate
Committee on Military
Affairs
1900

Compilation of Narratives of Explorations in Alaska. Senate, 56th Congress, 1st Session, Report No. 1023. United States Government Printing Office, Washington.

This volume presents records of several early U.S. Military expeditions and reconnaissance missions in Alaska. It begins with Lt. Raymond's report in 1869 and ends with notes by Abercrombie, Glenn, and Richardson on their 1899 expedition. Though many of these reports had already been printed, they appeared here together for the first time.

Eskimo reference annotations appear separately under the individual authors, including Charles P. Raymond, 1900; Ivan Petroff, 1884; Frederick Schwatka, 1885; P. Henry Ray, 1885; Charles P. Elliott, 1900.

571. U.S. Congress, Senate,
Committee on
the Judiciary
1956

Juvenile Delinquency in the Territory of Alaska. Interim report of the Committee on the Judiciary. Senate, Report No. 2774, 84th Congress, 2nd Session. United States Government Printing Office, Washington.

Most of this report is a general policy statement and facility inventory of Alaska's legal system. Appendix 27 includes statistical and economic information on Kuskokwim River villages collected during field studies between 1952 and 1955. The villages discussed are Akiachak, Akiak, Aniak, Bethel, Crooked Creek, Eek, Kalskag, Kwethluk, Lime Village, McGrath, Medfra, Napakiak, Napamute, Napaskiak, Sleetmute, Stony River, and Tuluksak.

572. U.S. Office of Education
1886-1929

The Work of the Bureau of Education for the Natives of Alaska. United States Government Printing Office, Washington.

These reports are useful for historical information on village schools such as yearly enrollment, attendance, equipment costs, and building construction. There is occasional, firsthand information from teachers regarding Native educational progress and needs.

These reports were published annually from 1886 through 1918, and biennially between 1918 and 1928. The 1912 report was issued as a Bulletin of the Bureau of Education. Also issued as bulletins were the reports for 1913, as No. 36; 1914 as No. 31; 1915 as No. 48; 1916 as No. 47; 1917 as No. 32; 1918 as No. 5; 1919 as No. 40; 1921 as No. 35; 1923 as No. 45; 1925 as No. 16; 1927 as No. 6; 1929 as No. 12. The titles vary as follows:

1885-86 — Report on Education in Alaska.
1886/87-1898/99 — Education in Alaska.
1899/1900-1900/01 — Education and Reindeer in Alaska.
1901/1902-1904/05 — Report on Education in Alaska.
1905/06 — Report on Education in Alaska and the Industry of Reindeer.
1906/07 — Report on the Alaska School Service and on the Alaska Reindeer Service.
1907/08-1908/09 — Report on Education in Alaska.
1909/10-1910/11 — Report on Education of the Natives of Alaska and the Reindeer Service.
1911/12-1915/16 — Report of the Work of the Bureau of Education for the Natives of Alaska.
1916/17-1926/28 — Work of the Bureau of Education for the Natives of Alaska.

573. Van Stone, James W. 1956 — **Report on Air Force-Eskimo Contacts.** Ladd Air Force Base, Alaska, U.S. Air Force. Arctic Aeromedical Laboratory, Technical Note No. 56-15.

After a year's residency in Point Hope, Van Stone describes the seasonal round of activities, including economic and social aspects. He discusses Air Force-Eskimo contacts, the Eskimo process of determining village leadership, and Eskimo cooperation and participation in military projects.

574. Van Stone, James W., ed. 1957 — **An Autobiography of an Alaskan Eskimo.** *Arctic*, Vol. 10, No. 4. pp. 195-210.

This is the very colorful autobiography of a Point Hope Eskimo. It covers, in his own words, events in his life from childhood through his first jobs and travels in Fairbanks and Anchorage to his return to Point Hope.

The autobiography indicates this particular Eskimo's adaptability and his determination to get whatever job is available. It also illustrates problems arising from being taught a moral code that is irrelevant to the Eskimo cultural tradition that forces an individual to internalize guilt feelings for relatively minor infringements of the moral code.

575. Van Stone, James W. 1958 — **Commercial Whaling in the Arctic Ocean.** *Pacific Northwest Quarterly*, Vol. 49, No. 1. pp. 1-10.

This is a concise history of the whaling industry in the Arctic and a discussion of the results of contact between white commercial whalers and Eskimos.

Whalers began coming into the Arctic in sizable numbers about 1850. Initially, they sought both whale oil and baleen. Later, as the price of oil decreased, their main interest became baleen. After 1880, baleen prices began to drop, and by 1908 the whaling fleet entering Arctic waters was down to eight ships. By 1916 the northern whaling industry was essentially over.

Extensive contact occurred between whalers and Eskimos during the height of commercial whaling. Point Hope, for example, became a whaling center, and Eskimos from the Noatak and Kobuk rivers joined the Eskimos at Point Hope to work on the whaling crews. The Eskimos were quick to see the advantages of the white man's whaling equipment over their own. They picked up many new ideas through working on the whaling ships and coming to know whalers who wintered ashore, and they acquired Western material goods from trade and from salvaged cargo of wrecked ships.

The impact of the whalers, however, was mainly detrimental to the Eskimos. The entire area was depopulated as the direct or indirect result of the introduction of liquor and European diseases among the Natives. Many northern villages lost half their population in a few years. Point Hope lost 12 percent of its population in autumn 1902 as the result of measles.

Today, the Eskimos are once again the main whalers in the Arctic Ocean. The once valuable baleen is either discarded or used locally in the manufacture of curios.

576. Van Stone, James W.
1958

An Eskimo Community and the Outside World. *Anthropological Papers of the University of Alaska*, Vol. 7, No. 1. pp. 27-38.

This is a comparison of the interaction of Eskimo and white cultures at Point Hope, Alaska. Van Stone evaluates the significance of this interaction on three levels: (1) intra-village relationships; (2) extra-village relationships with agencies outside the village, viewing Point Hope as a distinct unit; and (3) extra-village relationships between individuals and groups in Point Hope and individuals and groups elsewhere who do not view Point Hope as a single unit.

Van Stone lists trends of interaction at each level over a 56-year period, and concludes that the most important aspects of change at Point Hope were introduced at the third level of interaction. In the old days this involved contact between Point Hope Eskimos and traders and commercial whalers. Now it includes the influences of summer jobs outside the village, extra-village contacts through exogamy, the availability of newspapers, magazines, and so forth.

In conclusion, Van Stone suggests that change at the community level cannot really be understood without understanding the role played by agencies outside the community. Purely internal change, unrelated to outside factors, is a relatively rare phenomenon. The author feels that the impact of the outside world is more significant to Point Hope in terms of change than any internal happening within the village.

577. Van Stone, James W.
1960

A Successful Combination of Subsistence and Wage Economics on the Village Level. *Economic Development and Cultural Change*, Vol. 8, No. 2. pp. 174-191.

This is a description of cultural change in Point Hope. In the mid-1950s, Point Hope had a population of 250 and still pursued many traditional hunting and fishing practices. Whales, seals, and walrus provided the basic village food supply. Traditional Eskimo material culture, however, had been almost entirely abandoned, and almost all weapons and tools were purchased rather than made by hand. The increase in village purchasing power, which permitted buying American goods, could be attributed mainly to cash obtained through increasingly available summer employment opportunities. One result of summer employment was to bring unemployment compensation to the village.

In addition, the village received some welfare assistance. Although the amount of welfare assistance coming to the village was not great, the existence of aid to dependent children programs made it possible for young widows to set up and maintain independent homes.

Most of the men in Point Hope were not oriented toward the outside world. They were not overtly concerned with their relationship to an alien structure. Their primary orientation was to the village, and they returned to Point Hope after earning their money.

Aside from a shift in economic emphasis, Van Stone felt that the most important factor influencing the village's future was the increasing number of young people who were leaving the community to attend high school. Most young people who graduate from high school will not want to return home to a village life without hope of employment and devoid of the refinements with which they will have become familiar while away at school.

578. Van Stone, James W.
1962
Notes on Nineteenth Century Trade in the Kotzebue Sound Area, Alaska. *Arctic Anthropology*, Vol. 1, No. 1. pp. 126-128.

Focusing on the important trading center at Hotham Inlet, Van Stone summarizes Eskimo-white activities carried on there through the years. Much information is taken from Stoney's account (1900), including a list of goods most desired by the Eskimos (headed by tobacco, rifles, and subsistence implements).

579. Van Stone, James W.
1962
Point Hope: An Eskimo Village in Transition. University of Washington Press, Seattle.

Van Stone's acculturation study deals with the impact of American culture and technology on the Eskimo society of Point Hope, Alaska. It is based on material gathered during the author's stay at Point Hope, from September 1955 to August 1956. Van Stone provides a good historical background, but concentrates mainly on the village of Point Hope in the mid-1950s. He is concerned both with the influences and inroads of Western culture and technology on the culture of the Point Hope Eskimo and the continued importance of the traditional Eskimo culture and values in modern Point Hope society.

At the time of Van Stone's study, the Point Hope Eskimo still depended largely on a subsistence level hunting and fishing economy. Working for wages was not uncommon, however, and though their economic base had changed but little, Eskimo attitudes were undergoing rapid change. While American technology was recognized as superior, Eskimo ways were considered old-fashioned. A feeling of being isolated and bypassed existed among the Eskimos who were becoming aware of the wider world. They felt concerned about this, but helpless.

Van Stone reviews Point Hope social structure and the individual life cycle, and discusses problems pertinent to the village's future.

580. Van Stone, James W.
1964
Some Aspects of Religious Change Among Native Inhabitants of West Alaska and the Northwest Territories. *Arctic Anthropology*, Vol. 2, No. 2. pp. 21-24.

Van Stone notes that in the Nushagak and Kuskokwim river regions of Alaska, Christianity was chiefly represented by the Russian Orthodox and Moravian churches. North of the Seward Peninsula along the Arctic coast, the Episcopal and Presbyterian churches were important. The Roman Catholic Church is found in the Great Slave Lake region of the MacKenzie District in Canada's Northwest Territories.

The Russian-Orthodox Church is still a significant part of Eskimo culture in Southwest Alaska. In accepting the Orthodox faith, the Eskimo had to adapt to many unfamiliar cultural forms, such as a rigid ceremonial calendar. The range of the church was limited in area but significant in depth.

Moravian successes in Southwest Alaska might be traced to their missionaries' unwavering belief that only through Moravian Christianity could the Eskimo be saved from eternal damnation. Once convinced of the truth of this premise, the Eskimo could hardly afford to risk damnation when salvation seemed so readily available.

The Episcopal and Presbyterian churches were introduced among the Eskimos of northern Alaska by missionaries who were also teachers and medical practitioners. Schools and medical services were offered first, and no attempt to preach was made until the people were ready. This tactic helped to firmly establish these churches.

Among the Chipewyan Indians around Great Slave Lake there are few outward signs of religious acceptance, but there are also few sceptics. Roman Catholicism is not really a part of their way of life. The Chipewyan regard the church as a large, wealthy, and impersonal organization, like the Hudson Bay Company, imposed on them from the outside. The church has not concerned itself with Chipewyan social problems.

581. Van Stone, James W. 1967 — **Eskimos of the Nushagak River, an Ethnographic History.** University of Washington Press, Seattle.

This is a detailed ethnographic history of acculturation among southwestern Alaska Eskimos since Russian contact. Acculturation in the area has occurred at a fairly constant rate, with the establishment of missionaries, canneries, government welfare services, and efficient means of transportation and communication.

The first missionaries (Russian Orthodox) came with traders in the late 1700s. The missionaries baptized most of the Eskimos and seemed to have formed a strong relationship with them, though the missionaries had a moderate policy toward proselytizing the Natives. The Moravian Mission, which moved into the area soon after the Russians, had much more forceful proselytizing policies, but met with failure in converting the Eskimos.

The canneries have been a very influential force in the area. The commercial fishing industry introduced a wage economy and accelerated acculturation. Other forces of acculturation include government health and education programs, many of which were instituted in the mid-1940s. Frequent air and mail service have further drawn the Nushagak area into the Western world.

Two significant results of this continued acculturative influence were the consolidation of population in main villages and the almost total shift to cash economy (accompanied by reduced importance of traditional hunting-based subsistence).

582. Van Stone, James W. 1968 — **Tikchik Village, a Nineteenth Century Riverine Community in Southwestern Alaska.** *Fieldiana: Anthropology*, Vol. 56, No. 3. (Published by the Field Museum of Natural History.) pp. 211-368.

Van Stone surveys the published archeological information on the Nushagak River people from earliest historic contact through the present. He constructs a particularly detailed monograph concerning material culture, fishing and hunting subsistence base, and contact history of the Bristol Bay region and specifically Tikchik village. In addition, he discusses Russian penetration, Russian Orthodox and Moravian Church activities, fur trade, commercial fishing, and reindeer herding, which were all foreign influences in the area.

583. Van Stone, James W.
Oswalt, Wendell H.
1960

Three Eskimo Communities. *Anthropological Papers of the University of Alaska*, Vol. 9, No. 1. pp. 17-56.

The authors compare the degree of acculturation of three Eskimo villages: Napaskiak, Point Hope, and Eskimo Point.

Napaskiak is a fishing village on the Kuskokwim River. At the time of this study it numbered 180 persons and had experienced about fifty years of moderate white contact. The material culture was largely non-Eskimo. Items were purchased mainly through a local trader. A subsistence economy was supplemented by cash earned by men working at canneries. Some welfare funds came into the village. Eskimo authorities exercised some jurisdiction in local government. The religion was mainly Russian Orthodox.

Point Hope is on the northwest coast of Alaska. It had a population of 265 and had experienced about seventy years of intimate contact with whites. Almost all the old material culture had been replaced by Western goods purchased either through local stores or by mail. Seasonal jobs outside the village provided cash to supplement a hunting economy. Welfare checks contributed to the village's cash resources. The village council had a fair amount of authority in local matters. The Episcopal mission was an integral part of the village.

Eskimo Point is on the west shore of Hudson Bay. It had a total population of 195 Eskimos and 13 Westerners and had undergone a slight amount of white contact for about thirty-five years. The material culture was still greatly Eskimo, but clothing was obtained from the south. Some cash purchases were made at the local Hudson Bay Company store. There was little cash to supplement a subsistence economy, but foxes were trapped and their pelts traded for store goods. Eskimo Point obtained little welfare money. The Eskimos there had little or no single leadership. Whites administered the laws. Religious competition between the Anglican and Roman Catholic churches divided the village.

Point Hope was most aware of the outside world, mainly because of an ability to handle English, and Eskimo Point was least aware of external events.

584. Van Valin, William B.
1941

Eskimoland Speaks: The Land of the Midnight Sunlight and Nocturnal Noon. Museum Press Limited, London.

Van Valin describes himself on the title page as "explorer and lecturer," giving some indication of the book's journalistic style. He spent many years with the Eskimos on both the west and north coasts of Alaska. He was a government teacher for four years and later returned to collect archaeological specimens for the University of Pennsylvania. Van Valin spent a great deal of time hunting with the Eskimo and his accounts of the adventures and dangers involved in hunting on the ice are very informative.

585. Vincent, Leon Stewart
1944

The Top of the World. *Alaska Sportsman*, Vol. 10, No. 5, pp. 10-11, 35-36; No. 6, pp. 12-13, 31-33; No. 7, pp. 16-17, 23-26; No. 8, pp. 16-17, 26-28; No. 9, pp. 16-17, 25-26.

These articles informally recount experiences of a school teacher and his wife at Point

Barrow in 1928. Narratives of whale and seal hunts provide some ethnographic material on Native hunting methods. In dealing with the "happy, carefree" Eskimo, the author found that generally "they could not be driven nor forced an inch; but they could be led in a kindly way to do almost anything that was needed."

586. Wachtmeister, Arvid 1956 — **Naming and Reincarnation Among the Eskimos.** *Ethnos*, Vol. 21, No. 1 and 2. pp. 130-142.

Wachtmeister describes the meaning of names and reincarnation among Eskimos from east Greenland to southwest Alaska.

As conceived by the Eskimos, a name is a mystical and somewhat independent part of a person. The name itself is credited with such attributes as wisdom, skill, and power, and is regarded as a kind of extra soul, or "name soul." When a person dies, his "name soul" wanders about restlessly until it is given to a newborn infant.

Among all Eskimos a newborn child is named after a recently deceased person, usually a relative. Several authorities attest that the Eskimos' mild treatment of children may be partly due to fear of offending an ancestral "name soul" reincarnated in the child. Generally, Eskimo names are not differentiated with regard to sex.

587. Walker, Edwin F. 1946 — **An Eskimo Harpoon-Thrower.** *Masterkey*, Vol. 20. pp. 193-194.

Walker briefly describes a harpoon-thrower obtained at Kodiak Island. He includes pictures.

588. Wardle, Harriet Newell 1937 — **Eskimo Tun-Ghat Mask.** *University Museum Bulletin*, University of Pennsylvania, Vol. 6, No. 6. pp. 9, 12.

Wardle briefly describes a shaman's mask from Hooper Bay, including a photograph.

589. Waterman, Thomas Talbot 1921 — **Native Houses of Western North America.** *Indian Notes and Monographs*. Museum of the North American Indian, Heye Foundation, New York.

Waterman's culture trait study surveys early ethnographic literature and tabulates native house types found in several North American culture areas, including the Aleutians and western Alaska.

590. Waterman, Thomas Talbot 1924 — **Houses of the Alaskan Eskimo.** *American Anthropologist*, Vol. 26, new series, No. 2. pp. 289-292.

Waterman briefly discusses the traditional Aleut house, finding it generally similar to houses in Kamchatka, British Columbia, and areas occupied by northern Eskimos.

591. Watkins, J.A.
1915 (?)

The Alaskan Eskimo. American Journal of Public Health, Vol. 4. pp. 643-648.

This article deals with the lack of sanitary conditions and the prevalence of disease in Eskimo villages along the Arctic coast. Watkins was a medical officer attached to the U.S.S. *Bear* in 1913 and 1914 when the ship visited Eskimo villages on St. Lawrence, King, and Diomede islands.

Early reports indicate that aboriginally the Eskimos were a healthy and robust people with little disease. European contagious diseases were introduced among the Eskimos by white whalers, traders, and miners. The customary Eskimo mode of living in small, crowded subterranean dwellings, encouraged rapid spread of the diseases that were introduced. Parasite-infected reindeer and dogs contributed to Eskimo ill health as did difficulties in fully preserving meat and disposing of garbage and sewage. The author noted that shamanistic doctoring could do nothing to prevent or ameliorate the Eskimos' illnesses.

592. Wells, Ensign Roger
Kelly, John W.
1890

English-Eskimo and Eskimo-English Vocabularies. Bureau of Education, Circular of Information No. 2, Whole Number 165. Preceded by Ethnographical Memoranda Concerning the Arctic Eskimos in Alaska and Siberia, by John W. Kelly. United States Government Printing Office, Washington.

A useful, early summary of Eskimo ethnography compiled during the 1889 Bering Sea cruise of the U.S.S. *Thetis* precedes the vocabularies. John Kelly, the ship's interpreter, spent three winters among the Eskimos. He produced the ethnographic section and helped Wells with the dictionary. The report apparently was edited by Sheldon Jackson, General Agent of Education in Alaska at that time.

The report defines locations of Alaskan Eskimo groups and comments on their means of livelihood, their personality, and contact history. All the groups were hostile toward each other, though there were "always seasons of civility" for trading. Information on personal appearance, ornamentation, dress, and character is also summarized.

The work provides specific material concerning courtship and marriage customs. After a girl reached puberty, she was apparently molested by villagers frequently and not protected by her family. Courtship began when a male gave the girl presents of food. She was then under social pressure to accept marriage with him. If she did not, the girl was again subject to molesting, especially by the rejected male. When the marriage relation was finalized, it was not permanent, though women were inclined to be true to their husbands. Polygamy existed and was inherited in the sense that a son had the same number of wives his father had.

Information on disease and shamanism is equally detailed. Care of the sick, shamanism, burial customs, and taboos associated with death are discussed. The Eskimos considered sickness to be the manifestation of evil spirits. A shaman's power depended on his knowledge and chicanery in dealing with these spirits.

Eskimo religion, briefly treated, concerned a world of spirits and ghosts associated with the weather, objects of the environment, and animals. Many ceremonies and festivals seemed related to the hunting seasons.

The ethnographic section of this dictionary concludes by listing the Eskimo subsistence base and describing their dwellings and boats. The vocabulary section following the ethnography is fairly extensive.

593. Weyer, Edward M.
1932
The Eskimos: Their Environment and Folkways. Yale University Press, New Haven.

This is a general survey of Eskimos throughout the world. Weyer discusses the Eskimo habitat, giving maps of the Arctic that show annual mean temperatures for various areas, and describes subsistence based on seals, whales, walrus, polar bear, and caribou. He includes information on Native beliefs and ceremonies connected with animals and hunting. Weyer also deals at length with Eskimo social and religious concepts, and touches on apparent physical and cultural adaptations of the Eskimo to their environment.

Weyer notes that the term "tribe" does not really apply to Eskimo social organization. The Eskimo conception of population groups was based on locality. The Eskimo village usually numbered a few hundred with the population customarily living in very crowded quarters. Eskimos had no social classes, although some of the southernmost Alaskan Eskimos had slaves. They also had less centralization of authority than many other peoples.

594. Weyer, Edward M.
1953
The Annual Cycle of the Seasons. *Societies Around the World*, Vol. 1. pp. 42-47.

Weyer provides a very general discussion of the Eskimos' environment.

595. Weyer, Edward M.
1953
How the Eskimo Uses His Environment. *Societies Around the World*, Vol. 1. pp. 59-64.

Weyer's general discussion emphasizes how the Eskimo must use the scanty available resources of his environment ingeniously in order to survive.

596. Weyer, Edward M.
1959
An Arctic Hunting People In: *Primitive Peoples Today*, By Edward M. Weyer. Doubleday and Company, Garden City, New York. pp. 37-49.

This article is one of several in a book providing culture and culture trait descriptions of various peoples. Weyer suggests that the Eskimos provide our best clue to what life was like in the ice ages, since the situations and climate they must cope with are probably the same as those man faced in the Pleistocene. Weyer also notes the Eskimos' ingenuity in using his environment's resources.

597. Whitten, Norman A.
1964
Towards a Classification of West Alaskan Social Structure. *Anthropological Papers of the University of Alaskc*, Vol. 12, No. 2. pp. 79-91.

Whitten attempts to clarify the fact that most Alaskan Eskimos do not have an "Eskimo kinship system." The Nunivak Eskimos tend toward the Iroquois system. Most remaining Alaskan Eskimos have a patrilineal Dakota system, which is surprising in view of the usual concept that unilineal and bilateral systems are mutually exclusive. Whitten sees the whole Alaska Eskimo kinship situation as an evolution from Eskimo to Dakota than back toward Eskimo systems. His implication is that the stage of social development varies concomitantly with the ecological situation.

598. Whymper, Frederick
1869

Russian America. *Transactions of the Ethnological Society of London*, Vol. 8, new series. pp. 167-185.

Whymper presents ethnographic information (obtained during his 1866 trip up the Yukon River) including a few notes on material culture and social life of Unalakleet Natives.

599. Whymper, Frederick
1966

Travel and Adventure in the Territory of Alaska. University Microfilms, Inc., Ann Arbor. (First published in 1868 by John Murray, London.)

Whymper's book is an early narrative (from the 1860s) of journeys to Sitka and up the Yukon River to Fort Yukon. Observations of the Eskimos and Indians are not ethnographically detailed, but do provide information about Native settlement locations, subsistence activities, and degradation occurring with foreign contact. Specific Eskimo material is limited to a brief discussion of Eskimo affinities to Asian natives and description of small Eskimo communities on the lower Yukon River and around Norton Sound.

600. Wickersham, James
1902

The Eskimo Dance House. *American Antiquarian*, Vol. 24. pp. 221-223.

The author describes ceremonies held in a men's house *(kozge)* at the end of a mourning period, giving particular attention to the Eskimo clothing, music, and dance. Except during these public occasions, women were not allowed in the men's house. Normally the structure was used as a male club room, work shop, gambling house, gossip center, and a private area to discuss village affairs. Wickersham's observations were recorded in the Cape Prince of Wales village of Kin-ne-gan.

601. Wilimovsky, Norman J.
1956

The Utilization of Fishery Resources by the Arctic Alaskan Eskimo. Natural History Museum, Stanford University Occasional Papers, No. 2. pp. 1-8.

Wilimovsky's paper covers Eskimo fisheries from Point Hope to Hershel Island and discusses marine and freshwater fishes, their use by the local Eskimos; fishing methods; fishing seasons and catches; conservation of fish stocks; and fish consumption, storage, and preservation. The author finds that fishing remains a poorly developed, secondary occupation among these sea mammal hunters.

602. Wilson, Alice S.
1958

The Acculturation of Alaskan Natives in the Public School at Nome, Alaska. Unpublished M.A. thesis, University of Alaska, College, Alaska.

Wilson first describes general features of Bering Sea Eskimo culture, mentioning the villages of Wales, King Island, Diomede, Elim, Noatak, Noorvik, Teller, and White Mountain in terms of their past history and relationship to Nome. The Bering Sea Eskimo had no chiefs, but a man could achieve power and prestige through his possessions or unusual abilities. The skillful whaler and the shaman were both influential individuals. There were many cultural taboos. Broken rules often resulted in public reprimand, and a persistent rule-breaker might be killed. On the other hand, punishment for some offenses were left to the offended. Children were reared permissively and passed easily into adulthood.

In school, Eskimo children were behind on the average of one year. They were good in spelling and arithmetic, and poor in reading. A high drop-out rate existed for Natives at age 16 (or between grades 9 and 10). Generally, schooling did not meet the Native children's needs. The author concluded by proposing changes in school policies such as using trained Eskimos as teachers.

603. Wissler, Clark
1920

Arctic Geography and Eskimo Culture: A Review of Steensby's Work. *Geographical Review*, Vol. 9. pp. 125-138.

Wissler discusses, on a general level, Steensby's ideas concerning Eskimo origin, adaptation to life in the north, and culture spread. Steensby was one of the modern Danish school of anthropologists who made Arctic peoples their field of specialization. He produced the first anthropogeography of the Eskimo as a whole (1917). Steensby suggested that Eskimos were originally Indians who originated west of Hudson Bay and expanded westward to Alaska. Wissler is not convinced of Steensby's theory.

604. Wood, Walter
1913

Arctic America. Chapter 38 in Walter Hutchinson, ed., *Customs of the World*. Hutchinson and Company, London. pp. 924-933.

Each chapter of this popular work presents an overview of one of the world's cultures. The Eskimo chapter provides general information concerning Eskimo livelihood, customs, and material culture. Good pictures form a large part of this work.

605. Woolfe, Henry D.
1893

The Seventh or Arctic District. In: Robert P. Porter, *Report on Population and Resources of Alaska at the Eleventh Census: 1890*. Department of the Interior, Census Office. United States Government Printing Office, Washington. pp. 129-152.

As part of Porter's 1890 Alaska census, Woolfe presents a village-by-village survey of the coast between Norton Sound and Point Barrow. He includes an extensive body of Eskimo ethnographic information based on his ten-year acquaintance with them, covering tribe names and locations, describing geographical areas, and discussing Native manners, customs, superstitions, diseases, material culture, subsistence activities, and personality characteristics.

Woolfe considered the Arctic region Eskimos similar in both culture and manner of living, although the northwestern Alaska coast Eskimos, from Kotzebue to Barrow, relied more on whaling and sealing for subsistence than those living east of the Colville River. The eastern groups were more nomadic and primarily hunted land animals.

Woolfe does not detail village size or political organization, but he carefully describes the family structure and working relationships. Two or three families lived in a single hut in a cooperative situation. Succession within each family was paternal. Male children were considered more desirable and generally had run of the house. Although the male respected his mother in particular and generally followed the advice of both parents, no extreme was too great to satisfy his wishes.

The author did not clearly define the woman's place in the family. He said that she had a "degraded" position and her work was confined to menial chores. She was also used by her husband as a commodity, her services being traded for work or goods such as rum, tobacco, or cartridges. In times of shortage, she could trade her own services as a woman to other men for food, although generally she remained with her husband. Women henpecked their husbands, and when they were thought to have shamanistic powers, possessed real control over the household.

Excellent information on socialization is interspersed with associated superstitions and observances. Birth occurred in a separate tent where both the mother and child remained for a month or so. In the whaling communities, pregnancy and birth taboos centered particularly around the hunting activities. For the first year of life, the baby was given no clothes and spent most of its time strapped to the skin on the mother's back. (Skin-to-skin contact seemed to be maintained throughout life since the family lived naked together. Conditions within the house lent themselves to nudity, reserving clothing for outside use.) Children were rarely weaned until they were four or five years old, and they were nursed until eight or nine years of age to satisfy anger.

The period between childhood and married life was short for the girl, since she was married upon reaching puberty. Courtship began when a male presented her with gifts of food. The girl was pressured to marry, frequently being assaulted by other young men until she did. In spite of this pressure, final marriage frequently did not take place until the girl experienced half a dozen matrimonial ventures. The author observed polygamy in only a few cases. The men were wealthy and the "subsidiary wives" were regarded as assistants. Subsidiary wives were bound to obey the commands of the first wife. They generally had no power in decisions and could only show displeasure by being "sullen."

Woolfe's account of Eskimo religious and supernatural life is as detailed as his description of their family life. He considered the Eskimos particularly superstitious. Every movement in nature, activity of man, and event in society that did not have an empirical cause was attributed to occult influences. All the Eskimo tribes had shamans, doctors, and magicians, all of both sexes. Many beliefs and observances centered around ghosts, since malevolent, angry, and good spirits were supposed to be present in a state of transmigration in animals, winds, rocks, water, and the like. The spirits could be controlled only by the most powerful shamans. The potlatching institution was an important part of Eskimo life and was associated with death.

Woolfe concludes with detailed discussion and description of Eskimo dwellings, food supplies, and hunting methods. He gives particular attention to the yearly hunting and whaling activities.

606.	Wrangell, Ferdinand Petrovich Von 1970	**The Inhabitants of the Northwest Coast of America.** *Arctic Anthropology*, Vol. 6, No. 2. pp. 5-20. (Translated and edited by James W. Van Stone from Syn Otechestva, Vol. 7, pp. 51-82, St. Petersburg, 1839.)

Wrangell's notes, from the 1830s, include brief information about population numbers and subsistence of the Kodiak and Prince William Sound Eskimos and more detailed material concerning the kozhim institution of the Kuskokwim Eskimos.

As frequently mentioned in the Eskimo literature, the community house or kozhim located in the center of the village was the center of community social and political life, being the place where ceremonies and important deliberations took place. The structure was primarily a men's domain. Women were prohibited from entering the kozhim except during certain public ceremonies. Festivals are described as events of great feasting, also carried out in the kozhim. In passing, the author notes blood feuding and the ceremonial defloration of virgins by shamans.

607. Young, Steven B.
Hall, Edwin S.
1969

Contributions to the Ethnobotany of the St. Lawrence Island Eskimo. *Anthropological Papers of the University of Alaska*, Vol. 14, No. 2. pp. 43-53.

Collected between 1966 and 1967, this information lists plants by genus and species, briefly noting their use in Eskimo livelihood.

SECTION III

Area classification of Eskimo literature by four linguistic categories and a general Eskimo category.

1. General Eskimo, III-1.
2. Inupiaq, including Diomede and King islanders, III-20.
   a. Taremiut (Arctic coast): Includes the area along the Arctic coast from south of the Kukpuk River to east of the mouth of the Colville River except for the region around Utukok River, III-36.
   b. Nunamiut (inland North Slope): Includes the area north of the Brooks Range, all inland area except for a corridor to the Arctic Ocean south of Wainwright, along the Utukok River; includes both Howard and Anaktuvuk passes, III-45.
3. Siberian Yupik, including St. Lawrence Islanders, III-47.
4. Central Yupik, III-50.
5. Pacific Gulf Yupik, III-57.

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Hammes, Laurel M.	1965	Characteristics of Housing for the Yukon-Kuskokwim Delta of Southeastern Alaska. no. 193, p. II-59.
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Befu, Harumi	1970	An Ethnographic Sketch of Old Harbor, Kodiak: An Eskimo Village. no. 35, p. II-10.
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Lantis, Margaret	1938	The Mythology of Kodiak Island, Alaska. no. 300, p. II-89.

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Martin, Fredericka	1960	Sea Bears. no. 347, p. II-103.
Masterson, James R. Brower, Helen	1947	Bering's Successors, 1745-1780. no. 357, p. II-105.
Petroff, Ivan	1882	The Limit of the Innuit Tribes on the Alaska Coast. no. 446, p. II-128.
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Sauer, Martin	1802	An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia for Ascertaining the Degrees of Latitude and Longitude of the Mouth of the River Kovima; of the Whole Coast of the Tshutski, to East Cape; and of the Islands in the Eastern Ocean, Stretching to the American Coast, Performed by Commodore Joseph Billings, in the Years 1785 . . . 1794. no. 508, p. II-146.
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SECTION IV

Eskimo literature organized according to the time of observation: precontact and early contact to 1900; 1901 to 1940; 1941 to present.

Within each period, the references are listed by author and include date of publication, title, abstract number, and page in bibliography. The observation dates or in some cases the estimated observation dates are included in parentheses under the published date. In the case of theoretical or historical works, we considered their observation date to be the same as the first published date. Those historical sources which included extensive direct quotations from early journals and notes, are listed under both the early observation dates and the published date. A few other references included historical reconstructions which have been noted in their annotations. These references are listed only under the published date since they are not direct observations, although they may be based on contemporary fieldwork and historical research.

Precontact and Early Contact to 1900

Alaska History Research Project	n.d. (1800's)	Documents Relative to the History of Alaska. no. 6, p. II-2.
Aldrich, Herbert L.	1937 (1800's)	Arctic Alaska and Siberia or Eight Months with the Arctic Whalemen. no. 8, p. II-2.
Andrews, Clarence L.	1939 (1892)	The Eskimo and His Reindeer in Alaska. no. 16, p. II-5.
Anonymous	1971 (1893)	Sea Otter Hunting. no. 22, p. II-6.
Bancroft, Hubert H.	1875 (1875)	The Native Races of the Pacific States of North America. no. 26, p. II-7.
Bancroft, Hubert H.	1959 (1886)	History of Alaska, 1730-1885. no. 27, p. II-7.

Beaglehole, J.C., ed.	1967 (1776-1780)	The Journals of Captain James Cook on His Voyages of Discovery. no. 31, p. II-8.
Beechey, Frederick W.	1968 (1826)	Narrative of a Voyage to the Pacific and Bering's Strait. no. 32, p. II-9.
Benjamin, Anna Northend	1898 (1800's)	The Innuit of Alaska. no. 36, p. II-10.
Boas, Franz	1894 (1895)	Notes on the Eskimo of Port Clarence, Alaska. no. 45, p. II-14.
Boas, Franz	1899 (1899)	Property Marks of Alaskan Eskimos. no. 46, p. II-14.
Brower, Charles D.	1899 (1899)	Sinew-Working at Point Barrow. no. 56, p. II-16.
Brown, Enos	1901 (1800's)	Tragedy of the Eskimo in Alaska. no. 60, p. II-17.
Browne, G. Waldo Dole, Nathan Haskell	n.d. (late 1800's)	The New America and the Far East. no. 61, p. II-17.
Bruemmer, Fred	1971 (1971, 1800's, 1900's)	Forerunners of Summerhill. no. 62, p. II-17.
Burns, Flora Hamilton	1963 (1845-1851)	H.M.S. *Herald* in Search of Franklin. no. 72, p. II-20.
Butler, Robert Gordon	1891 (1889)	Where the Ice Never Melts, the Cruise of the U.S. Thetis in 1889. no. 77, p. II-21.
Cantwell, John C.	1894 (1894)	Alaskan Boats. no. 80, p. II-22.
Cohen, Felix S.	1942 (1942, 1900's, 1800's)	Handbook of Federal Indian Law. no. 98, p. II-28.
Collinson, Richard	1889 (1850-1855)	Journal of H.M.S. Enterprise, on the Expedition in Search of Sir John Franklin's Ships by Behring Strait, 1850-55. no. 107, no. II-30.

Cook, James	1927 (1776-1780)	The Alaskan Travels of Capt. James Cook, F.R.S., From the Admirality Report of His Third Voyage. no. 111, p. II-31.
Cook, James	1967 (1776-1780)	The Journals of Captain James Cook on His Voyages of Discovery. (See J.C. Beaglehole, 1967.) no. 31, p. II-8.)
Coxe, William	1966 (1745-1780)	Account of the Russian Discoveries Between Asia and America. no. 113, p. II-31.
Dall, William H.	1869 (1869)	On the Distribution of the Native Tribes of Alaska and the Adjacent Territory. no. 119, p. II-36.
Dall, William H.	1877 (1877)	On the Distribution and Nomenclature of the Native Tribes of Alaska and the Adjacent Territory. no. 120, p. II-36.
Dall, William H.	1877 (1877)	Tribes of the Extreme Northwest. no. 121, p. II-36.
Dall, William H.	1884 (1884)	On Masks, Labrets, and Certain Aboriginal Customs, with an Inquiry into the Bearing of Their Geographical Distribution. no. 122, p. II-36.
Dall, William H.	1885 (1885)	The Native Tribes of Alaska. no. 123, p. II-37.
Dall, William H.	1970 (1866-1868)	Alaska and Its Resources. no. 124, p. II-37.
Driggs, John B.	1905 (1890's)	Short Sketches from Oldest America. no. 128, p. II-38.
Elliott, Charles P.	1900 (1898-1899)	Salmon Fishing Grounds and Canneries. no. 136, p. II-40.
Elliott, Henry W.	1897 (later 1800's)	Our Arctic Province, Alaska and the Seal Islands. no. 137, p. II-40.
Field, Kate	1890 (1800's)	Natives of Alaska. no. 146, p. H-42.

Fulcomer, Anna	1898 (1898)	An Eskimo "Kashim." no. 152, p. II-46.
Giddings, James Louis	1956 (1940's, 1880's)	Forest Eskimos. no. 164, p. II-49.
Gilder, William H.	1973 (1881)	St. Michael, 1881. no. 168, p. II-52.
Gordon, George Byron	1906 (1877-1881)	Notes on the Western Eskimo. no. 174, p. II-53.
Greenfield, William C.	1893 (1890)	The Sixth or Yukon District. no. 179, p. II-55.
Grinnell, George Bird	1902 (1899)	The Natives of the Alaska Coast Region. no. 180, p. II-55.
Hadley, Jack R.	1915 (1800's)	Whaling off the Alaskan Coast. no. 186, p. II-57.
Hallock, Charles	1898 (1800's)	Two Hundred Miles up the Kuskokwim. no. 191, p. II-58.
Hamilton, J. Taylor	1890 (1800's)	The Beginnings of the Moravian Mission in Alaska. no. 192, p. II-59.
Hartwig, Georg	1881 (1874)	The Polar World: a Popular Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. no. 195, p. II-59.
Hawkes, Ernest W.	1913 (1913, 1800's)	Transforming the Eskimo into a Herder. no. 200, p. II-60.
Healy, M.A. McLenagan, S.B. Townsend, C.H.	1887 (1885)	Report of the Cruise of the Revenue Marine Steamer Corwin in the Arctic Ocean in the Year 1885. no. 204, p. II-61.
Hoffman, Walter James	1883 (1883)	Comparison of Eskimo Pictographs with Those of Other American Aborigines. no. 233, p. II-71.
Hoffman, Walter James	1897 (1895)	The Graphic Art of the Eskimos. no. 234, p. II-72.

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Hough, Walter	1898 (1896)	The Lamp of the Eskimo. no. 238, p. II-73.
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Mason, Otis Tufton	1885 (1885)	Basket-Work of the North American Aborigines. no. 350, p. II-104.
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Murdoch, John	1890 (1881-1883)	Notes on Counting and Measuring Among the Eskimo of Point Barrow. no. 397, p. II-113.
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Murdoch, John	1890-1891 (1881-1883)	Dress and Physique of the Boint Barrow Eskimos. no. 399, p. II-113.
Murdoch, John	1891 (1881)	Eskimo Boats in the Northwest. no. 400, p. II-113.
Murdoch, John	1892 (1881-1883)	Ethnological Results of the Point Barrow Expedition. no. 401, p. II-114.
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Rickman, John	1966 (1776-1780)	Journal of Captain Cook's Last Voyage to the Pacific Ocean. no. 489, p. II-141.
Rink, Signe	1898 (1898)	The Girl and the Dogs. no. 491, p. II-142.
Rosse, Irving C.	1883 (1881)	The First Landing on Wrangel Island, with Some Remarks on the Northern Inhabitants. no. 497, p. II-144.
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Parker, Seymour	1962 (1962)	Eskimo Psychopathology in the Context of Eskimo Personality and Culture. no. 444, p. II-127.
Parker, Seymour	1964 (1964)	Ethnic Identity and Acculturation in Two Eskimo Villages. no. 445, p. II-128.
Pettitt, George A.	1956 (1956)	Primitive Education in North America. no. 451, p. II-130.
Porter, Vivian Wright, Rita C. Scott, E.M.	1956 (1950's)	Anemia in Western Alaska. no. 455, p. II-131.
Pospisil, Leopold	1964 (1964)	Law and Societal Structure Among the Nunamiut Eskimo. no. 457, p. II-131.
Pospisil, Leopold Laughlin, William S.	1963 (1963)	Kinship Terminology and Kindred Among the Nunamiut Eskimo. no. 458, p. II-132.
Preston, Eudora M.	1961 (1961)	Medicine Women. no. 459, p. II-132.

Pruitt, William O.	1963 (1963)	Arctic Trail. no. 460, p. II-132.
Rausch, Robert	1951 (1949-1951)	Notes on the Nunamiut Eskimo and Mammals of the Anaktuvuk Pass Region, Brooks Range, Alaska. no. 468, p. II-136.
Rausch, Robert	1953 (1953)	On the Status of Some Arctic Mammals. no. 469, p. II-136.
Ray, Charles Ryan, Joan Parker, Seymour	1962 (1962)	Alaskan Native Secondary School Dropouts: a Research Report. no. 470, p. II-136.
Ray, Dorothy Jean	1959 (1959)	The Ivory Carvers. no. 471, p. II-137.
Ray, Dorothy Jean	1960 (1960)	The Eskimo Dwelling. no. 472, p. II-137.
Ray, Dorothy Jean	1961 (1961)	Artists of the Tundra and the Sea. no. 473, p. II-137.
Ray, Dorothy Jean	1964 (1964)	Kauwerak, Lost Village of Alaska. no. 474, p. II-137.
Ray, Dorothy Jean	1964 (1964)	Nineteenth Century Settlement and Subsistence Patterns in Bering Strait. no. 475, p. II-137.
Ray, Dorothy Jean	1965 (1965)	Birch Bark Baskets of the Kobuk Eskimos. no. 476, p. II-138.
Ray, Dorothy Jean	1966 (1966)	Pictographs Near Bering Strait, Alaska. no. 478, p. II-139.
Ray, Dorothy Jean	1967 (1967)	Alaskan Eskimo Arts and Crafts. no. 479, p. II-139.
Ray, Dorothy Jean	1967 (1967)	Land Tenure and Polity of the Bering Strait Eskimos. no. 480, p. II-139.
Ray, Dorothy Jean	1967 (1967)	Rock Paintings on the Tuksuk. no. 481, p. II-139.
Ray, Dorothy Jean	1969 (1969)	Graphic Arts of the Alaskan Eskimo. no. 483, p. II-140.

Roberts, Palmer W.	1954 (1946)	Employment of Eskimos by the Navy at Point Barrow, Alaska. no. 492, p. II-142.
Rodahl, Kaare	1963 (early 1950's)	The Last of the Few. no. 493, p. II-143.
Romig, Joseph Herman	1963 (1963, 1900's)	Medical Practice in Western Alaska Around 1900. no. 496, p. II-143.
Rostlund, Erhard	1952 (1952)	Freshwater Fish and Fishing in Native North America. no. 500, p. II-144.
Roueche, Berton	1966 (1966)	First Boat to King Island. no. 501, p. II-145.
Rowley, Graham	1959 (1955)	Eskimo Yo-Yo. no. 502, p. II-145.
Rubel, Arthur J.	1961 (1961)	Partnership and Wife-Exchange Among the Eskimo and Aleut of Northern America. no. 503, p. II-145.
Saario, Doris J. Kessel, Brina	1966 (1960's)	Human Ecological Investigations at Kivalina. no. 505, p. II-145.
Sanford, Marian H.	1951 (1951)	Savoonga—Eskimo Village. no. 506, p. II-146.
Satterthwait, Leonn	1972 (1970)	Material Culture Borrowing Among the Chainukagamiut: Seminal Considerations. no. 507, p. II-146.
Scott, Edward Marion	1956 (1956)	Nutrition of Alaskan Eskimos. no. 513, p. II-147.
Shinen, Marilene	1963 (1963)	Marriage Customs of the St. Lawrence Island Eskimos. no. 516, p. II-148.
Simpson, Ruth D.	1948 (1948)	Eskimo Art in Ivory. no. 518, p. II-149.
Smith, Glenn	1967 (1967, 1900's, 1800's)	Education for the Natives of Alaska: The Work of the United States Bureau of Education, 1884-1931. no. 520, p. II-149.

Smith, Valene	1966 (1960's)	Kotzebue: A Modern Alaskan Eskimo Community. no. 523, p. II-150.
Solby, Regitze Margrethe	1969-1970 (1969)	The Eskimo Animal Cult. no. 526, p. II-151.
Solecki, Ralph S.	1950 (1949)	New Data on the Inland Eskimo of Northern Alaska. no. 527, p. II-152.
Sonnenfeld, Joseph	1957 (1954)	Changes in Subsistence Among the Barrow Eskimos. no. 528, p. II-152.
Sonnenfeld, Joseph	1959 (1954)	An Arctic Reindeer Industry: Growth and Decline. no. 529, p. II-152.
Spencer, Marietta	1954 (1952)	The Child in the Contemporary Culture of Barrow Eskimo. no. 531, p. II-153.
Spencer, Marietta	1954 (1952)	Forms of Cooperation in the Culture of the Barrow Eskimo. no. 532, p. II-153.
Spencer, Robert F.	1953 (1952)	The Hunted and the Hunters. no. 533, p. II-153.
Spencer, Robert F.	1955 (1952)	Map Making of the North Alaskan Eskimo. no. 534, p. II-153.
Spencer, Robert F.	1958 (1956)	Eskimo Polyandry and Social Organization. no. 535, p. II-154.
Spencer, Robert F.	1959 (1952-1953)	The North Alaskan Eskimo, a Study in Ecology and Society. no. 536, p. II-154.
Spencer, Robert F.	1972 (1971)	The Social Composition of the North Alaskan Whaling Crew. no. 537, p. II-156.
Spencer, Robert F. Carter, W.K.	1954 (1952)	The Blind Man and the Loon: Barrow Eskimo Variants. no. 538, p. II-156.
Spink, John	1969 (1969 1890's)	Historic Eskimo Awareness of Past Changes in Sea Level. no. 539, p. II-156.

Spiro, Melford E.	1965 (1965)	A Typology of Social Structure and the Patterning of Social Institutions: A Cross-Cultural Study. no. 540, p. II-156.
Stefansson, Evelyn	1945 (1945)	Within the Circle, Portrait of the Arctic. no. 541, p. II-156.
Stefansson, Evelyn	1973 (1943)	Here is Alaska. no. 542, p. II-157.
Stefansson, Vilhjalmur	1956 (1956)	Causes of Eskimo Birth-Rate Increase. no. 553, p. II-159.
Stefansson, Vilhjalmur	1958 (1958)	Eskimo Longevity in Northern Alaska. no. 554, p. II-160.
Swanton, John R.	1952 (1952)	The Indian Tribes of North America. no. 558, p. II-160.
Taber, Richard D.	1958 (1956)	Eskimo Hunters. no. 559, p. II-161.
Taylor, Kenneth I.	1966 (1962-1964)	A Demographic Study of Karluk, Kodiak Island, Alaska, 1962-1964. no. 561, p. II-161.
Teague, Michael	1966 (1966)	The Poorest Americans. no. 562, p. II-161.
Thompson, Dorothy Tostlebe	1953 (1951)	The Eskimo Woman of Nome, Alaska, and Her Changing Role and Status. no. 564, p. II-162.
Tiffany, Warren	1966 (1966)	Education in Northwest Alaska. no. 566, p. II-162.
Tompkins, Stuart R.	1955 (1955, 1743-1795)	After Bering: Mapping the North Pacific. no. 567, p. II-162.
U.S. Bureau of Indian Affairs	1968 (1957)	Indians, Eskimos and Aleuts of Alaska. no. 568, p. II-162.
U.S. Congress, Senate Committee on the Judiciary	1956 (1952-1955)	Juvenile Delinquency in the Territory of Alaska. no. 571, p. II-163.
Van Stone, James W.	1956 (1956)	Report on Air Force-Eskimo Contacts. no. 573, p. II-164.

Van Stone, James W., ed.	1957 (1950's)	An Autobiography of an Alaskan Eskimo. no. 574, p. II-164.
Van Stone, James W.	1958 (1958)	Commercial Whaling in the Arctic Ocean. no. 575, p. II-164.
Van Stone, James W.	1958 (1958)	An Eskimo Community and the Outside World. no. 576, p. II-165.
Van Stone, James W.	1960 (1950's)	A Successful Combination of Subsistence and Wage Economics on the Village Level. no. 577, p. II-165.
Van Stone, James W.	1962 (1962)	Notes on Nineteenth Century Trade in the Kotzebue Sound Area, Alaska. no. 578, p. II-166.
Van Stone, James W.	1962 (1950's)	Point Hope: An Eskimo Village in Transition. no. 579, p. II-166.
Van Stone, James W.	1964 (1964)	Some Aspects of Religious Change Among Native Inhabitants of West Alaska and the Northwest Territories. no. 580, p. II-166.
Van Stone, James W.	1967 (1967)	Eskimos of the Nushagak River, an Ethnographic History. no. 581, p. II-167.
Van Stone, James W.	1968 (1963-1964)	Tikchik Village, a Nineteenth Century Riverine Community in Southwestern Alaska. no. 582, p. II-167.
Van Stone, James W. Oswalt, Wendell H.	1960 (1950's)	Three Eskimo Communities. no. 583, p. II-168.
Wachtmeister, Arvid	1956 (1956)	Naming and Reincarnation Among the Eskimos. no. 586, p. II-169.
Walker, Edwin F.	1946 (1946)	An Eskimo Harpoon-Thrower. no. 587, p. II-169.
Weyer, Edward M.	1953 (1953)	The Annual Cycle of the Seasons. no. 594, p. II-171.
Weyer, Edward M.	1953 (1953)	How the Eskimo Uses His Environment. no. 595, p. II-171.
Weyer, Edward M.	1959 (1959)	An Arctic Hunting People. no. 596, p. II-171.

Whitten, Norman A.	1964 (1964)	Towards a Classification of West Alaskan Social Structure. no. 597, p. II-171.
Wilimovsky, Norman J.	1956 (1956)	The Utilization of Fishery Resources by the Arctic Alaskan Eskimo. no. 601, p. II-172.
Wilson, Alice S.	1958 (1958)	The Acculturation of Alaskan Natives in the Public School at Nome, Alaska. no. 602, p. II-172.
Young, Steven B. Hall, Edwin S.	1969 (1966-1967)	Contributions to the Ethnobotany of the St. Lawrence Island Eskimo. no. 607, p. II-175.

APPENDIX: Important bibliographic works for Eskimo references.

Arctic Institute of North America

Arctic Bibliography. Arctic Institute of North America. McGill-Queen's University Press, Montreal.

With the 1971 edition, the series of Arctic Bibliographies summarizes and indexes over 100,000 books and papers covering all aspects of Arctic life, economy, and geography.

Foote, Don Charles
MacBain, Sheila K.
1964

A Selected Regional Bibliography for Human Geographical Studies of Native Populations in Central Alaska. Department of Geography, Publication No. 12. McGill University, Montreal.

This bibliography contains a number of works at varying levels of relevance to cultural change in the area defined as that "bounded by a line five miles north of, and parallel to, the Porcupine and Yukon Rivers from the Canadian boundary to Holy Cross, south to the Kuskokwim River and southern coast of Kuskokwim Bay, and then eastward across the Alaska Peninsula and the south shore of the Kenai Peninsula and Gulf of Alaska to the Canadian border near Yakutat."

Fortuine, Robert
1968

Health of the Eskimos: A Bibliography 1857-1967. Dartmouth College Libraries, the Stefansson Collection. Dartmouth College, Hanover, New Hampshire.

This is an extensive bibliography listing articles, monographs, and books concerning health studies. It is especially useful for physical anthropological studies.

Haywood, Charles
1951

A Bibliography of North American Folklore and Folksong. Greenberg, New York.

Haywood's bibliography lists the basic Eskimo folklore references for Alaska.

Murdock, George Peter
1960

Ethnographic Bibliography of North America. Human Relations Area Files, New Haven. (3rd edition.)

Murdock's bibliography provides one of the most systematic collections of reference titles of works on native groups. It lists Alaska Eskimo references in three groups under the general heading of Arctic Coast: North Alaska, South Alaska, and West Alaska.

Oswalt, Wendell H.
1965

The Kuskokwim River Drainage, Alaska, An Annotated Bibliography. *Anthropological Papers of the University of Alaska*, Vol. 13, No. 1.

Oswalt's bibliography contains almost 500 references concerning ethnography, history, geology, geography, and public health in the area; the annotations are usually no more than a few sentences long.

Peabody Museum
1970

Catalog of the Library of the Peabody Museum of Archeology and Ethnology. Harvard University. G.K. Hall and Company, Boston, Mass.

This catalog presents a Xerox of the library card file, providing a basic list of Alaska Eskimo references and accurate bibliographic information.

VanStone, James W.
1968

An Annotated Ethnohistorical Bibliography of the Nushagak River Region, Alaska. *Fieldiana: Anthropology,* Vol. 54, No. 2. Field Museum of Natural History, Publication 1040.

Van Stone's bibliography is comprehensive, including over 200 articles and books concerning the Nushagak River region population. The annotations are brief but fully informative about the contents of each reference.

Wickersham James
1927

A Bibliography of Alaskan Literature, 1724-1924. *Miscellaneous Publications of the Alaska Agricultural College and School of Mines,* Vol. 1. Cordova Daily Times Print, Cordova, Alaska.

Wickersham's bibliography includes a basic collection of Alaska ethnological references, but is primarily useful for its listing of Alaska historical works and U.S. government publications. The bibliographic information was found to be less reliable than that in other bibliographies.

ADDENDA

New Entries

29a. Barrow, Sir John
1846
Voyages of Discovery and Research within the Arctic Regions from the years 1818 to the present time. N.Y.

While not himself an explorer, Barrow described the results of others' work. In discussing the earliest contact, he noted Eskimo and Athabascan awareness of each other, their lack of knowledge of other peoples, their mutual hostility, and grave hardships of explorers in dealing with them.

110a. Cook, James
King, James
1785
A Voyage to the Pacific Ocean Undertaken by the Command of His Majesty for Making Discoveries in the Northern Hemisphere. London, H. Hughs.

Cook made only brief contact with Eskimos in the Norton Sound area and did some trading with them. He noted the continual presence and use of arms among Eskimos, their hostility and fear of strangers, and their general anxiety. This is one of the earliest records of European contact with Eskimos.

152a. Franklin, Sir John
1828
Narrative of a Second Expedition to the Shores of the Polar Sea in the Years 1825, 1826, 1827. London, John Murray (Greenwood Press, N.Y., 1969).

Franklin made contact with Eskimos along the North Shore of Alaska and Canada in his search for the fabled Northwest Passage. He found Eskimos to be an unpredictable mixture of fearfulness, dangerousness, and friendliness. He observed impulsive and improvident behavior and the Eskimo propensity for armed theft and learned to avoid groups of Eskimos whenever possible for fear they would attack if they felt it possible to win. He felt, had his group not been armed and watchful, that they all would have been killed. He also noted the strong hostility between Eskimos and Athabascans.

Other than these, there are few ethnographic observations; it is mostly a record of hardships faced by his group.

Sir John gave tremendous impetus to early Arctic exploration. He was missing for several years, and records of the several searches made on his behalf form the core of the best early information on Eskimos.

266a. D.H. Jarvis, et. al.
(U.S. Revenue Cutter Service)
1899

Report of the Cruise of the U.S. Revenue Cutter "*Bear*" and the Overland Expedition for the Relief of Whalers in the Arctic Ocean. Washington, U.S. Government Printing Office.

The "*Bear*" was sent to rescue whalers on vessels trapped in the ice near Barrow. Jarvis noted various aspects of Eskimo life. Eskimos rapidly alternated between good humor and impulsive murderousness. There was no formal law, and murder and blood feud were a constant occurrence. Eskimo society was male dominated and men lived apart from women in the "khazghee."

Women were isolated to give birth; male assistance was taboo and deadly to the child. Infanticide was routine as was abandonment of parturient women. Local medicine, especially bone setting, was crudely done. Snowblindness and loss of limbs from exposure were endemic. Marriages were arranged between barely pubescent girls and older men "to give the women strength."

While fragmentary, the information is consistent with other early accounts.

516a. P.L. Simmonds
1852

Sir John Franklin and the Arctic Regions. Buffalo, Geo. H. Derby and Co.

Simmonds discusses a number of voyages which do not generally appear to be written about extensively elsewhere. From the earliest voyages, it seems clear to Simmonds that Eskimos appeared to be quite competent hunters but were quite dangerous to strangers in their midst. Numerous early ship captains and their crews experienced unprovoked attacks.

This is the best single compilation of Arctic journeys to that date, but is sketchy on ethnographic material.

Additions to Existing Notes

Nelson, Edward William
1900

Addition to No. 416, page II-117

. . . He also noted routine infanticide, cannibalism, ambivalence to children, general theft, fear of strangers, overbearing bullying behavior when Eskimos were in superior numbers, jealousy of others' good fortune all mixed with equally unpredictable friendliness, openness, generosity, and cruel arbitrary violence.

Simpson, Thomas
1843

Addition to No. 519, page II-149

. . . Also noted is the rapid alteration of good humor and fearfulness of Eskimos. He himself apparently tolerated no aggressiveness by Eskimos and hence was offered little.